

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8.

JACKSON, MISSISSIPPI, MARCH 2, 1899.

NEW SERIES, VOL. 1, No. 15

Mrs. General John A. Logan is seriously sick at Chicago. The war relics are passing away rapidly.

The Pope is suddenly ill again. The infallible old gentleman is about to fail for time and for eternity.

Young Jesse James, who is being tried in Kansas City, Missouri, for train robbery, is very likely to be acquitted.

The bill to appropriate \$31,000 to erect an annex to the postoffice building in this city has passed the lower house in congress.

The "Raleigh," one of the war ships of Dewey's squadron, that helped sink the Spanish fleet at Manila, last May, is expected in New York this week.

The Czar of Russia is quite unwell, not able to attend to the business of his government. The Grand Duke, Michael, attends to the executive business of the Empire.

It is said, a party of filibusters from Kansas City, Mo., are on their way this week, to Honduras, to help overthrow the government in South America. It is claimed that three thousand stands of arms await them in Guatemala.

Gen. Gomez was received with great demonstrations of joy in Havana this week. Gen. Lee and Gen. Brooke made speeches which were interpreted into Spanish, assuring the people that the United States intended to establish a stable government in Cuba and then turn it over to the Cubans. Gen. Gomez would not speak because of hoarseness, but said to a friend, "This popularity is killing me."

Manilla, Feb. 28.—A body of the rebels at Malabon fired on the gunboat Callao from the jungle yesterday while Admiral Dewey was visiting the Monadnock.

The big monitor dropped three shells on the Malabon church which completely demolished the structure and killed a number of rebels who were on the inside of the building.

Expansion.

Expansion is a very current word in these days and stands for a great deal. We heartily commend the following from an article by Dr. J. B. Gambrell in the *Baptist Standard*:

"Upon one single feature of expansion which is assured, I wish to dwell. I speak of city evangelization. It is really very lamentable that all around the gulf coast in our large cities, Baptists are comparatively weak. In Galveston, with 50,000 people, we have one self supporting church, and two weak mission churches. In fifty years, Galveston will have 500,000 people, and the standing of Baptists then will depend largely on what we do in the next few years.

The case is not any better for us in Houston. It is still worse in New Orleans. It is a little better in Mobile, and so on around. And what is true of these great cities through which the stream of commerce will float from the interior of America out to the ends of the earth, from the ends of the earth back through the cities, out all over the continent, is true in a measure of every Texas interior city. Our city evangelization has not kept pace with the growth of the denomination. The cry against spending money on cities has nothing in it to recommend it. If we turn the cities over to Rome, in the long run we will turn the country over to Rome, and it will be well for us if now, in the large spirit of our times, and facing this matchless future of our country, we shall prepare ourselves to take a strong hand in the shaping of the destiny of the cities, both here and throughout the world. And this means, also, that we ought to take a strong hand, as a people, in all those great movements that shall bring the gospel in contact with every living human being.

Let us take one more look at the religious side of expansion. The prophet of old foretold that God would shake up all peoples, and then the desire of all nations should come. Christ came when the Roman, the Greek and the Hebrew civilizations met. At the confluence of these great currents, the

gospel and its open declaration to the world. That there was a divine preparation planned for the coming of Christ we are bound to believe. It was "in the fulness of time" that He came, when everything was ready for the gospel to mingle its healing power with the struggling currents of human thought.

Never before has there come to a great people such an opportunity for shaping the destiny of the world religiously, as presents itself now to America. This republic has outstripped all the governments of the world in its short life, in material prosperity and in gospel privileges. It stands to the world as the fairest exponent of civil liberty and almost the only exponent of absolute religious liberty. These are the great civilizing forces of the world. That the acquisition of the Philippines will make of America a great maritime power is as certain as that the acquisition of California made us a great railroad power, and the acquisition of Louisiana made us a great steamboat nation.

We get our footing in the East at the time when two great forces are struggling for the ascendancy—Russia, representing the Greek religion, the British, representing more nearly the New Testament religion. With the mingling of English and American influences in the East for free trade, broader human freedom and religious liberty will dominate the East and shape the destiny of China. That God has brought us to this for the world-wide fulfillment of the mission of America, I personally do not doubt at all. That China will turn away from dumb idols, not to Catholicism in its Romish or Greek forms, but to the predominant ideas of Protestant Christianity, seems to me certain. It ought to profoundly stir our hearts to remember that this world-wide opening brings Southern Baptists, the greatest body of Baptists in the world, and the most solid in theological thought, right in the way to do an unparalleled work in the redemption of the world. In the presence of such majestic opportunities, all little questions ought to be pushed aside and the spirit of religious expansion take possession of all of our hearts.

Lexington Normal College.

Do you want to make those examinations easier? Certainly, if you are a teacher—if you expect to be one, but how? Lexington Normal College offers a three months' course on the study of the public school branches, to begin 20th of March. It will be no hasty review, no "cramming;" but a systematic, thorough study of those things that trouble teachers. Board and tuition \$12.00 per month. Instruction given by teachers of wide experience in school room and in holding teachers' examinations.

Increase your efficiency as teacher and your salary by taking this course for teachers.

HUMPHREY & BRUNSON,
Principals.

Lexington, Miss.

Married.

At the residence of Mr. J. A. Gonia, near Crystal Springs, Mississippi, Mr. Eddie Sanders, to Miss Ida Clower, February fifth, 1899, J. C. Famar officiating.

J. C. F.

At the home of the bride's father, T. J. Ramsey, of Copiah county, Mississippi, on the nineteenth day of February, 1899, Mr. Oscar Gates to Miss Bell Ramsey, J. C. Farrar officiating.

J. C. F.

Louisville, Ky., Feb. 26.—During the morning services at Broadway Baptist Church today, the Rev. Carter Helm Jones asked that prayers be said for the recovery of Rudyard Kipling. Afterwards Miss Anita Muldoon and Mr. Alexander Thompson sang Kipling's recessional as a duet.—*Republic*.

How is this for a Baptist church? Possibly the reporter is the author of the Romish language.

No minister's wife should bear any more parish burdens than her own good sense tells her she ought to carry. To carry them simply because some good and officious sister thinks she ought to do it is consummate foolishness.—*Rev. Chas. E. Jefferson, D. D.*

The Lord "Ekklesia."

BY REV. J. TAYLOR, D. D.

The *Herald* series of articles on the word "church," as it appears in Matthew xvi. 18, has been exceedingly interesting, and, as a history of opinion on the subject, quite instructive. According to the testimony adduced, the word means, "The universal, invisible, and spiritual church," the whole company of true Christians, without limitation of time or place, and without formal organization.

The argument by which this conclusion was reached is of the numerical rather than the exegetical kind. As quoted, not one of the authors cited offers a single reason for his opinion. Probably they considered their names sufficient proof of their position; yet our bulky critical commentaries consist largely of learned opinions contradicting learned opinions, and against the learned opinions given in the series, the learned Alford distinctly states that the word "church" has the same meaning in Matthew xvi. 18 and xviii. 17.

Authorities on interpretation give two rules for determining the meaning of a word: 1. Get the general idea by comparing all known uses of the word in previous and contemporaneous literature. 2. Modify the general idea by the demands of the connection in which the word appears. These seem to be sound principles; but their application hardly results in the meaning proposed. The general idea, as set forth in the lexicons, does not compass anything like a universal, spiritual, and invisible assembly of any kind. Indeed, the terms are incompatible; only in the realm of the ideal could there be an invisible assembly.

Among the lexicographers, Liddell and Scott occupy the first rank. Speaking of general usage, they say *ekklesia* means, "An assembly called by the ruler; the legislative assembly;" and in the entire discussion they give no hint of an unconvened assembly. With them agree Donnegan and Groves, Robinson and Green, and the whole tribe of college-text-book editors—such as Anthon, and Crosby, and Kendrick—who are supposed to give the common and natural usage of words. By the testimony of these men, there is nothing in general usage that hints at the meaning in question.

Now, our Lord used the word about the year 30. It was current among the Jews (Robinson) as meaning a congregation, an assembly, and, according to the brethren, was so used by Jesus a few weeks

later (Matthew xviii. 17), and by Stephen, and Luke, and Paul, throughout Acts and Romans, Second Corinthians, First and Second Thessalonians, and Philemon. The first other case cited, and that without the slightest proof of an invisible assembly (1 Corinthians xii. 28) came about thirty years later. Indeed, the only passage (Hebrews xii. 23) which certainly sets forth the idea of a spiritual and invisible church came some forty years later, and it is clearly against the theory in question, because the idea is not conveyed in the word "church," but by the word modified by both a prepositional phrase and a relative clause. It is, "church of the first born which are written in heaven." If forty years before the Head Master used the unmodified word "church" to mean all this, it is curious that the Holy Spirit afterwards tacked on the unnecessary words. Jesus was the simplest and directest of teachers; is it reasonable that, in using a word the first time for permanent record, he would give it an unusual and almost incomprehensible meaning without giving some hint of his purpose? Brethren who think there is such a hint ought to point it out.

The second rule of interpretation says, "Examine the connection." But the connection discloses nothing to justify the meaning in question. On the contrary, it would be difficult to construct a connection more adverse thereto. The word "church" is not here used by metonymy for the people who assemble in it; but metaphorically, the idea of living beings associated together in a body being carried over into the inanimate realm, where physical materials are fashioned into a building, and referred to as "it." And the figure as a whole, and in every part, seems to be subversive of the meaning which the brethren have kindly offered us.

The church here mentioned is the only one to which Jesus lays direct claim, and the only one which he says he is building; if it is invisible and unorganized, whose are they of the other kind? and who is building them?

This church has a foundation called a rock. A universal rock is hardly conceivable, and a universal building on a limited foundation would be equally curious.

It is something built; but no structure was ever reared without some form, or without bringing the materials together. At one stage the earth, it is said, was without form; but that was before light struck it. If one should advertise

a house for sale, and then point the prospective buyer to prepared materials scattered through quarry and forest, seriously calling them a house, he would be considered a trifter, or worse; but we are seriously assured that the Lord talked that way.

It is associated with the rapturous assurance that the gates of hell shall not prevail against it. Of course not, if it is invisible and unconstructed; and the solemn assurance is entirely gratuitous. If a king should avow a purpose to build a palace which ten thousand tons of exploding dynamite could not shake, and years afterward explain that the palace was invisible and formless, the explanation would be considered a confession of failure. Are brethren trying to apologize for the Lord, when they give his word a meaning which they fail to justify either by the usage of the times or the circumstances of the case?

These points are raised in no controversial spirit, but simply in the interest of sound exegesis and correct opinion. Any brother who holds the view in question is fraternally invited to examine them, and if they vanish away under the magical touch of "competent" scholarship, their vanishment will be utterly unwept and unregretted, and the light will shine more clearly.

Mobile, Ala.

While the above article was originally written for the *Religious Herald*, yet we insert it by permission from Dr. Taylor, and we take this occasion to say it is sound from core to enticel. In this article Dr. Taylor has demolished the *Herald's* theory. He will possibly write another article on this subject, and if he does, our readers shall see it, whether it corresponds with our views or not. We want to know, and teach the truth at all hazards.

The Little Foxes.

"Take us the foxes, the little foxes,
That spoil the vines,"
—Song of Solomon, x. 15.

We have the right man in the right place. No doubt of that. Now let's give the paper taffy more in broken doses.

"A little fox."—I don't like to see a member always finding fault with his Pastor. Matthew, 7, 3, 4.

"A little fox."—I don't like to see a member call for his letter to avoid bearing his part of the financial work of the church. Rom. 14, 12.

"A stingy little fox."—I don't like to see a member who makes his special business to operate as

church spy, and out of a job unless he has a racket well on in the church. Rom. 14, 19.

"A little fox."—I don't like to see a member stand up and testify that he is ready for the judgment, and the next day refuse to speak to his brethren on the streets. Matt. 5, 23, 24.

"A stubborn little fox."—I don't like to see a member when he fails to get the man he wants elected as Pastor, fly up in the miff tree, writhe, fret, and pout, and do nothing for the work fostered by the church. 1 Cor. 11, 16, 17.

"Rule or ruin little fox."—I don't like to see a member never attend his conference except on the day to call a Pastor, then ever and anon work and vote for the wrong man. Forsake not the assembling, etc. Heb. 10, 25.

"A little fox."—I don't like to see a Baptist always telling of the big things other denominations are doing, and quoting from Pedo-Baptist authors, and never quote from our side without an apology, when 'tis a fact brother, the biggest preacher in the world, (Spurgeon) the author of the best book on earth, Bible excepted, (Bunyan) and the richest man in the world, were Baptists. 1 Cor. 8, 2.

"An ungrateful little fox."—A Baptist said that "fowly" treatment and general "pounding" those good brethren got by their churches, was fine to them, but pretty tight to us away down here to read those long articles about these little things. 1 Cor. 9, 4.

"A wee bit of a little fox."—Ye scribes, why not boil down and reboil down your long articles. Maybe the Editor hasn't time to print them. Life is too short to read them. Short pointed articles are always read, long ones go by default. Matt. 6, 7, latter clause.

"A tiresome little fox."—I don't like to see a preacher have an appointment at eleven o'clock and begin services at twelve o'clock. Rom. 12, 11.

"A slow little fox." I don't like to see a preacher preach one hundred and nineteen minutes, then say, "Let us not weary in well doing." Paul, you know brethren, preached till break of day. "Preach about thirty minutes."—Broadus.

"A long winded little fox."—I don't like a preacher to tell from the pulpit what a cross roads fighter he was, and how he played cards, gambled, run horse races, and drank red liquor. Why not say, I was the chiefest of sinners. 1 Tim. 1, 15.

"Unnecessary little fox."—I don't like to see a preacher spend

too much time in the pulpit trying to get his fore and little fingers together, his right foot in what he thinks in fine shape. At the same time apeing after the other fellow Rom. 12, 3.

"A disgusting little fox."—I don't like to see a preacher jealous of his fellow preacher, and afraid to have him preach to his church and people, for fear of losing his job. 2 Cor. 6, 1; first clause.

"A jealous little fox."—I don't like to see a preacher preach on the common evils of the day, then step from the pulpit, take a cud of tobacco as large as the east half of the south-west fourth, of section five, township ten, range one, of a goose egg. Rev. 22, 11.

"A filthy little fox."—I had rather not see a preacher enter the pulpit with his hair parted in the middle, his prince albert buttoned up to blood heat, then preach mostly to rich old brother, Deacon Jones. Brother, let the outside compare with the inside, and the inside with the outside. 2 Cor. 6, 3, 4.

This is written with good will to all and ill will to none, hoping some good may come of it. If interested, read references.

JOHN W. POWELL.

Tula, Mississippi.

A Dead-Line Inquiry.

BY ST. CLAIR LAWRENCE.

A recent Baptist editorial, "The Dead-Line," originates an inquiry. The dead-line, the dead line; what is it? Is it the line with which some preachers hang themselves? The line self-made and self-employed by ministerial "dead-heads"? Who knows? This we do know: Preachers like other folks belong to the *genus homo*; some of which are "still-born"—if born at all—"dead-heads" from the beginning, if they have a beginning.

I am a little inclined to believe that the Apostle Paul was reckoning about this "dead-line" question when he said, "But I keep under my body and bring it into subjection; lest that by any means when I have preached to others I myself should be a castaway"—deadhead.

Preachers, like Paul ("the aged," grow old, but with their advancing years, though weaker in body, grow stronger in faith, riper in experience, maturer in knowledge, and hence they are better fitted for ministerial efficiency. It will scarcely be questioned that a majority of our influential pulpits are filled by men from fifty to seventy

years of age. The men of great controlling power and influence among our Baptist people, and other denominations as well, are men who will nearer average sixty, than any other age. Some of our leaders are younger, but oftener older than three-score, and in many instances seventy-five and eighty years of age.

God bless our young men. Our Southland can boast a very army of young Timothy's, whose youthful sympathies and enthusiasm set the walls of our Zion a-ting with echoes of gospel heraldry. Be this an occasion of rejoicing evermore. Aye, God bless our young men.

But why should live men, God's men, become discouraged with advancing years? With studious habits, zeal and consecration and good health they may maintain with credit their accustomed usefulness. There is always a place for them. Their services are ever in welcome demand.

Not only in the ministry but in every other business and profession old men have done, are doing and will ever do, grand service. Milton was nearly sixty when he finished his "Paradise Lost." Bacon was fully three-score when he gave the world his "Monum Organum." Benjamin West was sixty-five when he painted "Christ healing the sick," and Michel Angelo, sixty-seven, when he finished his most sublime picture, "The last judgment." Plato, the philosopher, was fresh and active, a spirited teacher at seventy-five, and John Quincy Adams was a live and earnest debator, on all questions in Congress, when eighty years old. History abounds with like mention, in record of human usefulness, in all the ages past.

Indulge a moment's present time reckoning. Our editor-in-chief—"near three-score if no more"—is a D. D., but not in the sense of a "Dribbling Dean," but that of a live worker in the human hire; pre-eminently active and useful.

Bro. Lomax, President of our State Convention, is nearing seventy, while as pastor, and president at our Annual Conventions, he is still youthfully cherry and sagely profound." Drs. J. L. Johnson, T. G. Sellers, J. L. Pettigrew, J. R. Farish, J. A. Mackett, R. G. Hewett, J. F. Benson, none of which are under sixty-five, these, and fifty others of like age or older, all worthy of mention, are pastors and active workers for the Master, in their respective fields.

In hasty conclusion may I say, "The Dead-Line," as it applies to preachers—"the called of God as was Aaron"—is an anomaly, to

make the most of it. The grave itself is no dead-line; for of such it shall be said as of faithful Abel, "He being dead yet speaketh."

MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable. 25c at druggist. Prepared only by Dr. H. Mozley, Atlanta, Ga. mar-apr

Stonewall.

Matthew 22:15-46.

The very appearance of Jackson's brigade at Bull Run making a firm stand, infused hope into the Confederate ranks, and gave them victory. From that day he was known as "Stonewall" Jackson.

Stonewalls are valuable for use, other than enclosing a garden, or marking the boundary of an estate. It is good to be a stone wall, but better to be like one—unmovable.

Jesus was like a stone wall. Having taken a stand, He could not be moved. His, was not an aggressive warfare, so much as a defensive one. He did not seek quarrels, but was willing to silently go about doing good, ignoring His enemies, provided they did not molest Him.

Handling pitch defiles one, and it is best not to be pitch-defiled, provided it is possible to be so.

Jesus came to sow seed, and whirlwinds are injurious to seed-sowing. Hence, Jesus sought peace, but was at all times prepared, nevertheless, for war.

His enemies were the aggressors. They hurled their forces against Him, but were as forcibly hurled back. Throwing a rubber ball against a stone wall only causes the former to rebound with almost equal force. Jesus was the Prince of Peace, but, like all true princes He carried a sword—sharp and two-edged.

The Pharisees and Herodians were in league. Their martial spirit was at fever heat. They wanted war and singled out Jesus as their common foe. They drew their forces up in line and charged, and with a crash they hurled their combined strength against the Lord. Amid thunderous tones boomed forth the question: "Is it lawful to give tribute to Caesar, or not?"

When the smoke cleared away and the dust had settled, there stood Jesus like a stone-wall, while at His feet lay broken fragments of Pharisaic hypocrisy and Herodian chicanery. A hasty consultation forming of new plans and from another quarter came the advance of the Sadducees. They surged like maddened Arabs, gaining momentum at each leap and threw

their columns against the Son of God by asking if marriage ties were honored beyond the grave? Not an inch backward had the stone-wall been moved. This charge was ineffectual.

In the meantime the dispersed Pharisees had collected and now they made a feint with their picket line. Through a lawyer they wished to know the great commandment. Being told, they were disarmed, and the mighty General Himself begins attack. Jesus took advantage of their temporary embarrassment by further incapacitating them. "What think ye of Christ? Whose Son is He? David's? Why then does David call Him Lord?" And they who a moment before were disarmed, were not put to a disorderly rout. Jesus the defensive became Jesus the aggressive.

He wisely followed temporary success to undisputed victory. The ponderous infolling surf had become the mighty out-going sea and the billows were being churned into foam.

W. A. HAMLETT,
Grenada, Miss.

MOZLEY'S LEMON ELIXIR

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

MRS. S. A. GRESHAM.

Salem, N. C.

East Fork, Miss., Feb. 21, 1899.

Dear Bro. Searcy:

I wish to thank the saints at Mars Hill, through THE BAPTIST, for the costly gold-headed walking cane they presented me on the fifth Lord's day in January, as a token of their appreciation of the Gospel. May God bless them in the years to come, with conversions and growth in grace, and liberality to God.

I see it stated in *Western Recorder* and *Baptist Standard* that I had left this field. I am happy to say I am still doing business at the same old stand, the Old Reliable, on Orthodox corner, where I began ten years ago to preach and teach, and under God both have done, I trust, some good. My time is again all taken, for this year, and I hope to do some of the best work of my life.

Yours most fraternally,

J. H. LANE.

Chinese Tea Party.

"The Jewels," of the Baptist church will give an entertainment at the residence of Rev. L. S. Foster, on West Capital Street, Friday, March 3, 7:30, p. m. All are invited to attend.

Admission ten cents; refreshments free.

Our Embarrassment.

WHAT SHALL THE BOARD DO? WILL THE CHURCHES TELL US?

We venture the assertion that Southern Baptists have never had such an opportunity to do a great work for the Master as now presents itself in Cuba. If any man doubts it, without short the argument with him. He does not know the facts.

The intelligent, thoughtful Baptist knew that whenever Cuba should be free politically, this opportunity would follow. Our people had been told so by the Home Mission Board, who have this work in charge and who were compelled to understand the conditions environmenting it. The board implored them months ago, in anticipation of the events that have now become history, not to allow its resources to become so diminished that it would be powerless to seize the opportunity when it should come. Brethren have not heeded our suggestions. They have withheld contributions, so that instead of being able to go forward, we are illy able to hold our present ground. Every State is behind its contributions of last year, while we have been compelled to increase our work. In our own country, outside of Cuba, we have about five hundred missionaries who are cultivating fields from which they must not be withdrawn.

Nearly every day letters come to us from men and women asking to be sent to Cuba. But we cannot employ, without increase of our resources, all of those now upon the island who can preach the Gospel acceptably in the Spanish language.

What shall we do? Shall we fail to occupy the ground open to us, and thus miss our opportunity for ever? Shall we create obligations, which, having no adequate means to meet, will embarrass us for years to come, or will our pastors and churches shake off their sloth and enable us to do the work their appointment has laid upon us and their God has opened before us?

We want some response to our question. We are troubled—we are perplexed—we are anxious to know what our brethren of the churches would have us do. Do they want us to go halting and hampered into this work? Are they willing to see others pass us in our slow progress and take our crown? Are they willing that the board shall involve itself hopelessly in debt in its efforts to give life and salvation to the imploring masses of Cuba?

If they mean to help us improve

the advantages these wondrous Providences have placed before us, let them say so. Let us hear from every State and from every city, and, as far as possible, from every church, the voices of our brethren saying: "We are coming to your help."

Will our Pastor's Conference take up this matter and send us a response. Will our pastors and churches send us a card promising us help to meet this emergency?

If five thousand churches will send us such a message, and send it promptly, our hearts will rejoice, and the board will understand what is their wishes and what it ought to do.

I. T. TICHENOR.

Coastwise

Elder T. J. Bailey:

DEAR BRO.—I promised a while back in THE BAPTIST that I would before long say something about the work on the coast.

As our people well know, I write from a destitute part of the country, from a denominational point of view. The State Board puts its great emphasis on the Delta and the Gulf Coast.

Along our coast, about seventy miles long, there are only about seven churches and three pastors.

Bro. Henry Bennett preaches at Moss Point and Scranton with great acceptance.

Bro. William Bilbeo just entered upon his work last fall but he has long since found his way to the hearts of his people, who speak of him in the highest terms.

I am the unworthy representative of the cause at Handsboro, Bay St. Louis and Gulfport.

We have good houses of worship at the first two places, but no church of any kind lifts its steeple heavenward at Gulfport. The Catholics and Methodists are making all efforts to build.

Our Baptist church is putting forth every effort to build also. We have a little membership of only twenty, but we look to have our membership increased as Baptists are moving in every few days.

We have some \$400 subscribed, also two lots to build on and another lot.

As it is a settled fact that we will have a deep-water harbor at Gulfport, it can be readily seen that Gulfport is going to be a very important place for the Baptists to occupy.

Without a great deal of help from the denomination we cannot build a house that will compare favorably with the other churches that will soon be put up nor one

that the importance of the place demands. So we make an appeal to the Baptists over the State to come to our assistance. Any information about the place will be gladly given by me or the treasurer, Mrs. Eva McDaniel.

Please, kindly send contributions to either one of us and they will be promptly acknowledged.

In due time a published report of all monies received will be made. Your Brother in Christ,

JOSEPH JACOB.

College Tidings

I owe an apology to Bro. W. S. Culpeper, of Gfoster, and his generous people. They were among the first to send up \$10.00 for the College, but by some mishap I mislaid the letter and failed to make public acknowledgment. I thank them most heartily for their prompt response and for the excellent letter that accompanied their contribution.

J. J. Lowrey, of Monroe, La., is my brother, but he has a big soul. He sent \$10.00 for the college last year and now here is a check for ten more.

My noble father died fourteen years ago today (Feb. 27th.) Here is a letter and a ten dollar check from one of his long trusted and best beloved friends, Dr. A. J. Hall, of Natchez. It's just like Dr. Hall, he sent ten last year.

Prof. W. E. Berry sends a list from Ripley:

Dr. and Mrs. N. C. Carter... \$10.00.
Hon. Thomas Spight..... 5.00.
James A. Norris..... 2.50.
Cash..... 5.00.

He assures me that more will follow. God bless those noble people. My father became their pastor when he was twenty-seven, and I became their pastor when I was twenty-seven. My father baptized me into the fellowship of that church when I was eleven. Who that ever knew them can ever cease to love them?

I have a large list this week which will be reported next week, as I am writing on the train and have run out of paper.

OXFORD.

It was my privilege to supply yesterday for Brother Bacon, in the classic city of Oxford. I had a fine time. Large congregations greeted me both morning and evening. At the close of the morning sermon a collection of seventy-five dollars and sixty cents was taken for Mississippi College. Some of the brethren think it will be increased to one hundred dollars.

It was my pleasure to address the Y. M. C. A. of the University,

Sunday afternoon, and to conduct the University Chapel service Monday. I met many bright young men and women, and it did my soul good to meet them. Many of them are Baptists. I was much gratified to see a number of our Baptist boys taking a leading part in the Christian work of the University.

We have four Baptist Professors there, Leavell, Dupree, Riley, and Ferrell.

Our Baptist church at Oxford is on rising grounds. They seem much pleased with their new pastor, Brother N. W. P. Bacon, late of Hernando.

My home was with Mrs. M. J. Phillips, whose charming daughters were among my best beloved pupils in the days that are gone.

I had the pleasure of one meal at the table of Deacon George W. Leavell, whose wife was a Berry, and whose nine boys, without a single exception, seem determined to prove themselves worthy of the great honor which they bear in being half Leavell and half Berry, and they will prove it.

I was forced to decline the hospitality of the Kimbroughs, the Wrights, the Duprees, the Rileys, the Durleys, the other two Leavells, and others. Noble people all! God bless them.

It was a special privilege to meet and preach to that lovely Christian woman, Mrs. M. J. Nelson, who:

"Seeks to find with every heart beat,
Something kind to say or do."

W. T. LOWREY.

Clinton, Feb. 27, '99.

Marriages.

At the home of the bride's father, Hon. R. E. Foster, Shiloh Landing, Miss., January 11th, 1899, Mr. John S. Ellis to Miss Annie Foster, Elder A. L. Johnston of Evergreen, La., officiating. The groom is an excellent young man of fine business qualities, and his bride, formerly a Blue Mountain girl, is an estimable and accomplished young Baptist who is loved by all who know her. May rich blessings attend them through life.

At Fifteenth Avenue Baptist church, Meridian, Miss., Wednesday evening February 15th, 1899, Mr. James A. Bell and Miss Julia E. Roberts, Rev. G. C. Johnson officiating.

Bro. W. M. Young writes that he has been sick, but that THE BAPTIST has been a great comfort to him in his confinement. He lives in Grenada and is pastor of country churches.

SUNDAY SCHOOLS.

CONDUCTED BY REV. W. F. YARBROUGH,
JACKSON, MISS.

Lesson For March 12, 1899.

CHRIST HEALING THE BLIND MAN.—John ix. 1-41. Motto Text—"One thing I know, that, whereas I was blind, now I see." John ix. 25.

From the connection between viii. 59 and ix. 1 in the common version one would suppose that the events of this lesson follow in immediate succession on the last, but this connection is not so close in the revised version. It is hardly possible that Jesus could have stopped anywhere near by, after the violent demonstration on the part of the Jews mentioned at the close of chapter viii. Westcott argues from a corrected reading of x. 22 that chapters ix. and x. 1-21 belong to the feast of dedication occurring three months after the feast of tabernacles, but his argument does not seem well supported. Edersheim's view, that, the miracle was wrought on the Sabbath (verse 14) following the eighth day of the feast of tabernacles, is plausible and probably correct. It was at Jerusalem, and like many of his miracles, is poignant with suggestions of great spiritual truths.

Born Blind. Blindness is said to be much more common in the East than among us, owing to physical and climatic conditions, though there is no reason to believe that blindness from birth was any more prevalent than in our own country.

One thing is brought out by this circumstance, viz: that the cure of congenital blindness was a thing unheard of by the neighbors of this man. This makes the miracle all the more wonderful.

While there was no intention on the part of John to call attention to the fact, it is nevertheless suggested to us by analogy, that, we are all blind spiritually from birth. "The natural man receiveth not the things of the Spirit of God * * * because they are spiritually discerned." The Spirit of God must open our blinded eyes if we ever behold the King in his beauty.

Sin and suffering. The question of the disciples, "Who did sin?" shows that they supposed the calamity was due to some specific sin. This was in keeping with Jewish teaching, see Luke xlii. 1-14, also with heathen ideas, Acts xxviii. 4, and seems natural to the human mind. Indeed, the Book of Job seems to have been written to correct the error which Jesus would here correct in the mind of

his disciples. He does not, by his answer, in the least, imply that this man's parents were sinless or that sin is not the cause of suffering, but he does teach that every specific misfortune is not due to some particular sin. Compare his reply, verse 3, with xi. 4, where he states that the sickness of Lazarus was not unto death but for the glory of God. Sin brought suffering, death, and all our woes, and on account of it, the times are out of joint and even irrational creation is in an abnormal condition, but owing to the unity of the race, heredity and natural depravity, it is useless for us to speculate on the relation of individual suffering to individual sins. Jesus, therefore, turns the minds of his disciples away from the cause of this man's misfortune to its purpose, viz: that the works of God might be made manifest in him. Though sin and suffering are in the world as the result of man's free agency, God has not surrendered his sovereignty, but still overrules these forces for his glory and the good of his children. Our speculation on the problem of human suffering is often just as useless and as far from correct as that of the disciples. Let us learn that suffering, though caused by sin, may in a particular case be a means of discipline rather than a judgment. On other occasions, Jesus taught that we may bring suffering on ourselves by sinning, see v. 14, Matthew ix. 2.

Working while it is day. The R. U. gives what is probably the correct reading for v. 4. "We must work the works of him that sent me while it is day." Jesus thus associates his disciples with him as fellow-workers. Here was an opportunity to manifest through this blind man the work of God. Such opportunities were rapidly passing away. The day of his earthly life was fast coming to a close, and the necessity was on them to work while they had opportunity. This declaration was in some measure a defense for doing this deed on the Sabbath, though, it is hardly probable that Jesus so intended it. The statement, that while he was in the world he was the light of the world, was preparatory to his giving sight to the blind man.

How? The miracle produced quite a stir among the neighbors and acquaintances of the blind beggar. Some asked if it was the same man; others said this is he; others, he is like him. He answered himself that he was the man. Then they want to know how he received his sight. In a plain, straight, forward way he tells them the process. Why Jesus used the

means he did we cannot tell. Spittle was said to be good for the eyes, but nobody would claim that it would open the eyes of a blind man.

Possibly it was to develop the man's faith or to show us that God works through second causes. Doubtless the man's answer did little to explain the mystery but it revealed to them, that this man Jesus had again broken their laws and their antagonism was at once aroused. But each step made him who had received so great a blessing stronger, so that when the erudite test came he openly avowed his faith in Jesus as the Christ.

Dear Dr. Searcy:

After seeing a letter in your paper, from one of my classmates, I want to write one too.

Caro's father, Professor Foster, is principal of our school, and the children love him very much.

Miss Fannie Allen is my teacher, and we love her too. We have had no school for two weeks, on account of the bad weather.

I know Brother Bailey, and I am sorry he left town, for now I do not get to play with his little girl, Myrtle, who is just my age, nine years.

I send five cents for the little Cuban children. It is not much, but I hope it will help to teach some little girl about Jesus.

We have a fine Sunday-School here. Mr. Flake is our Superintendent, and he is a fine one. He gives us prizes for prompt attendance, and I have gotten one for the last two years.

Can't you come up to Winona, sometime? All of us would be glad to see you.

Your little friend,

IDA TROTTER.

Winona, Miss., Feb. 20, '99.

Brother Searcy:

I see your question in THE BAPTIST of this week, inviting the little folks to write and send you the answer, also saying that we may get our mamma to help us.

Methuselah lived nine hundred and sixty nine years, and all the days of Enoch, three hundred and sixty five on earth. Enoch never died, for God took him.

I am a little girl twelve years old.

Papa takes THE BAPTIST, and likes it very much.

I am one of the little cousins.

Respectfully,

ALLIE MAI BRUNSON.

Toomsaba, Miss., Feb. 17, '99.

Dear Dr. Searcy:

I am six years old. I will be seven next April. We have three little calves and some little pigs.

Mr. Horne did not have school last week.

I will send five cents for Cuban Missions. AUTHOR SUMMERS.

Powell's Letters From Cuba.

We have just received two letters from Dr. Powell, written from Santa Clara, dated February 15th and February 19th.

In the first one he says: "This is the anniversary of the sinking of the Maine. When that ship went down the doors of this land flew open to the Gospel. It would make you weep to see the great openings here. I cannot see how I can remain here longer, and yet my duty to my Master demands that I should remain one or two months longer. Hundreds hear the word with gladness. The soil is virgin. No other denomination has yet arrived. You will lose much to allow them to come and pre-empt the territory. Plead with the churches to furnish you with the sinews of war so that you may occupy this field."

"O'Halloran is here. We have secured an excellent house in Cienfuegos. It costs \$34.00 per month. I can secure a magnificent house here, centrally located, for \$35.00 per month. It has never rented for less than \$90.00 per month. The house should be leased for two years or more."

"I go next to Rodéigo and Sagua Grand. We need Godínez here at once. We also need Bueno and Diego Lorenzo Roger."

In his letter of the 19th he says: "I cabled you on yesterday for authority to rent a house and authority to send for Godínez. I also mentioned that I should remain another month on the island."

"O'Halloran went to Cienfuegos yesterday to hold services. He will return on Tuesday."

"Nearly three hundred children have enrolled for the Baptist Mission school."

"Last night we had five hundred people in the house and great numbers in the street. I have arranged that children and young people must come at noon and only middle aged and old people will be admitted at night. We have many of the best families present. I never saw such openings. I believe that such work as this can be done in almost any city or town in Cuba."

"All Santa Clara is talking about the Baptists. I should be happy if I could stay here all the time, but that is impossible. The work must be done in the main by the Cubans."

"I preach two or three times a day. My health is excellent."

Baptist Directory.

STATE CONVENTION.

Rev. A. A. Lomax, D. D., President, Batesville.
A. H. Longino, Vice-President, Greenville.
L. F. Rainwater, Vice-President, Sardis.
Rev. T. J. Bailey, Recording Secretary, Jackson.
Rev. L. S. Foster, Corresponding Secretary, Jackson.
Rev. A. J. Miller, Statistical Secretary, Yazoo City.
W. T. Ratliff, Treasurer, Raymond.

CONVENTION BOARD.

Rev. H. F. Croles, D. D., President, Jackson.
Rev. T. J. Bailey, Recording Secretary, Jackson.
Rev. A. V. Rowe, D. D., Corresponding Secretary, Winona.
Rev. T. J. Bailey, Treasurer, Jackson.

Rev. J. K. Pace, Vice-President of Foreign Mission Board for Mississippi, Hazen, Mississippi.
Rev. T. J. Bailey, Vice-President of the Home Mission Board for Mississippi, Jackson, Mississippi.

Capt. J. T. Buck, vice-President of the Sunday School Board for Mississippi, Jackson, Mississippi.

TRUSTEES OF MISSISSIPPI COLLEGE.

W. T. Ratliff, Raymond, Pres't.
Rev. J. L. Pettigrew, Clinton, Secretary.
Rev. J. H. Whitfield, President of Mississippi Baptist Historical Society, Brandon, Miss.

CENTRAL COMMITTEE.

Mrs. J. W. Mozeman, President, Meridian.
Mrs. W. R. Woods, Secretary, Meridian.

Gatherings and Meditations.

BY H. S. SPROLES.

Consolation in failure, or Encouragement to Hope—Which?
The protracted meeting has closed. The results have been meager and disappointing. As if human effort had been all that it should be in humility and faith, in zeal and wisdom, to excuse and comfort himself, the preacher says: "Paul may plant, and Apollos may water, but God must give the increase. It is not the set time to favor Zion. Anyway, I am not responsible for the failure." Paul did not say what he is represented to have said. His words are full of faith and hope and courage. I have planted, Apollos watered, and God gave the increase. God never fails. Let us sow the incorruptible, indestructible, seed of the Kingdom, water the plant, and look for the harvest.

Jehovah's Bow.

BY WILLIAM L. PHILLIPS.

With God to revive, when we languish,
"The bow shall be seen in the cloud;"
With God to deliver from anguish,
"The bow shall be seen in the cloud,"
The thunders may utter their voices and roar,
The lightnings may flash on the desolate shore,
But God is unfailing, so look ye the more
To see a bright cloud in the sky.
With God to sustain us, when troubled,
"The bow shall be seen in the cloud;"
Tho' terrors increase, and be doubled,
"The bow shall be seen in the cloud;"
The bow of his gladness, how sweet to the sight
Of Him who has traveled in sorrow's dark night,
Whom God, in His mercy, doth lead to the light,
And places his bow in the cloud.
While showers of blessings endureth,
"The bow shall be seen in the cloud;"
With Christ, the physician, who cureth,
"The bow shall be seen in the cloud;"
Behold it in trouble, behold and rejoice!
Oh, trust Him forever, and heed ye His voice,
And look for his bow in the cloud,
Re, Texas.

Monthly Report.

Receipts of Convention Board for January:

FOREIGN MISSIONS.

Meridian 1st church, \$2.00; Meridian Womans Missionary Society, 5.60; Magee's ch., 2.25; Brookhaven W. M. S., 3.95; Hattiesburg 28.90; Hattiesburg S. S., 10.00; Hattiesburg W. M. S., 4.15; Carrollton Sunbeams, 2.70; West Point Sunbeams, 30c; Miss Ward, 30c; Ocean Springs W. M. S., 1.43; Samaria W. M. S., 1.75; Spring Hill W. M. S., 3.75; Moak's Ck., 2.50; Stonewall W. M. S., 1.60; Sharon W. M. S., 10.15; Columbus, 20.00; Pontotoc, 45.75; Pontotoc, W. M. S., 3.11; Raymond W. M. S., 11.00; Harmony W. M. S., 1.00; Fannin W. M. S., 2.00; New Albany W. M. S., 5.00; Toxish, 7.30; Hareka, 10.00; Crystal Springs W. M. S., 6.00; Magnolia W. M. S., 5.00; Lexington, 55.00; Maben, 3.00; Balochitta, 8.00; Brier Hill, 5.00; Tombigbee Association, 9.60; Antioch (R. A.) 10.00; Union (R. A.) 22.00; Spring Hill (S. A.), 6.00; Oxford W. M. S., 13.50; Central Committee, 13.15; Gallman W. M. S., 1.20; Spring Hill, 9.60.

HOME MISSIONS.

Kosciusko, \$36.50; Ebenezer, 4.05; Columbus, 16.00; Maben, 8.00; Meridian, W. M. S., 1st church, 5.66; Fellowship W. M. S., 5.00; Brier Hill, 2.50; Tombigbee Association, 3.50; Courtland, 7.00; Central Committee, 6.50; Spring Hill, 4.60.

STATE MISSIONS.

Meridian 1st church, 58.10; Meridian W. M. S., 5.80; J. Watts, 2.00; Harmony Association, 10.30; Carthage, 7.00; Como, 5.00; New Albany, 16.15; Antioch, 2.15; Mt. Moriah, 3.15; Whitestown, 1.75; B'ks., 13.75; Clinton, 71.50; Utica Tent fund, 12.00; Home B'd S. B. C., 150.00; Samoria, 6.40; Union O. A., 1.35; Buckatunna, 4.00; Brooksville, 5.45; Columbus, 8.00; Natchez, 6.00; Biloxi, 12.00; Brier Hill, 10.00; Enterprise, 22.30.

GENERAL MISSIONS.

Sardis C. W. A., 18.80.

SUSTENTATION.

Central Committee, 1.00; Meridian 1st church, 3.35; Winona, 26.01; Senatobia, 6.75; Handsboro, 3.00; Handsboro W. M. S., 1.60; Clinton, 1.00; McCool, 3.55; East Fork L. M. S., 2.00; Macon, 5.55; Ocean Springs W. M. S., 2.25; Jackson, 13.80; Ellisville, 25.00; Sandersville, 8.00; Pascagoula S. S., 1.00; Utica, 9.00; Brooksville, 2.35; Brier Hill, 2.50; Kosciusko Sunbeams, 2.35.

JACKSON CHURCH BUILDING.

W. T. Lowrey, \$10.00; Mrs. T. L. Ray, 5.90; W. A. Montgomery, 10.00; B. G. Lowrey, 15.00; A. A. Lomax, 10.00; I. M. Kelley, 13.75; W. W. Brashears, 3.00; S. R. Young, 5.00; Baptist Record, 3.00; B. W. Griffith, 25.00; N. D. Mims, 5.00; A. F. Fox, 10.00; G. M. Causey, 6.00; J. M. Edwards, 5.50; T. C. Schilling, 2.50; S. A. Wilkinson, 3.00.

MINISTERIAL EDUCATION.

Handsboro, 3.00; Handsboro W. M. S., 1.60; Kosciusko, 21.45; Ellisville, 14.3; Sandersville, 5.00; Maben, 2.90.

MISSISSIPPI COLLEGE.

S. A. Wilkinson, 5.00.

AT THE CAPITOL.

I am in my seventy third year, and for fifty years I have been a great sufferer from indigestion, constipation, and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak, and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.
L. J. ALFRED.
Door-keeper Georgia State Senate, State Capitol, Atlanta, Ga.

Evolution.

The word evolution is having such a wide and varied use that the untutored and common wage-worker is asking for its historical origin and significance.

Give the evolutionist matter and motion, and straightway, he builds the universe, constructs the planetary system, and concatenates all events and all phenomena that can

possibly occur in the worlds of mind and matter, from the tiny pebble on the sea shore, up to the most abstract speculations of the human mind.

At the recent Baptist Congress in Buffalo, New York, Dr. George Danu Bourdman, of Philadelphia, is reported to have said, "I thank God that I am an evolutionist."

As there was no counter sentiment given to the public, there must have been a consensus of belief that was worthy of criticism, and in itself was phenomenal.

When Henry Ward Beecher announced himself a Christian evolutionist, then we said, farewell to the Book of Genesis, and to Christ as a Saviour.

Today, the most advanced and authoritative among the scientifically educated, assert that the Mosaic Record is a divine legend.

It is time to cry out,—halt! face about!

Let these ancient landmarks alone.

L. D. GOWEN.
Santa Ana, Cal., Feb. 11, '99.

Wilkinson, Miss., Feb. 20, 1899.

Dear Editor:

I have been thinking for some time that I would send you a few lines from this field, as I occupy the extreme Southwestern portion of the State.

First, I want to say that THE BAPTIST meets my hearty approval. I can further say that it has the praise of all who read it in this part of the State. It is a great help to the church where it is read, and I wish I could induce every member of our church to read it and pay for it, as both are necessary, for if it is not supported it can't be published long, for editors, like other folks, eat, and wear clothes, so let us stand by our paper, giving it our support.

Some have been crying for a cheap paper, but that is a thing of the past. When they have seen THE BAPTIST and read it, they find that it is worth all it costs, and some of us think it is worth more.

I will venture to say that the amount spent for THE BAPTIST will do more good in the way of helping the pastor than anything else it could be spent for. I wish every Baptist family in my field would read and pay for THE BAPTIST, because it will excite an interest in our denominational work. It will give them information that they would not get otherwise.

I am surprised at so many of our Associations and churches having no representation in our State Conventions. And until our people lift their eyes and look out for the general good of the cause, they

will still live in a low spiritual state, and their lights will shine very dim at home. For it is evident that the light that shines the brightest in other fields will shine the brightest at home.

The paper being disposed of, we now call attention to Mississippi College. I know whereof I speak. This is our College and well deserves our support, and it is in our power to sustain it if we only have the will to do it.

Brethren, let us stand by that grand old institution which has done so much to strengthen our cause in Mississippi. I love it because of what it has done for the cause of Christ, in helping so many of his servants to prepare for their life work. It never has been the work of Mississippi College to make preachers, but it has been instrumental in preparing many of our best workmen in the State for their life work. Then let us stand by it in this hour of need.

Now we would speak of the work in this field. First, I want to say that it is our greatest desire to see this field taken for the Lord.

We have a strong Baptist influence in this field, but we are not well organized. But there are some marks of improvement, some at least are beginning to see the necessity of being up and doing.

Brethren, would to God our churches would wake up and not suffer the blood-stained banner of King Immanuel to trail in the dust. My very heart is made to ache when I meet with those who are so well contented without a pastor, or Sunday School, or even a prayer-meeting. In other words, they are more concerned about the things of this life. They have forgotten, if they ever knew, the admonition of the Lord. First seek the Kingdom of God and his righteousness and all these things shall be added to you.

May the Lord help us all in our several engagements this year, is the prayer of your humble servant,
E. H. GARNER.

Star City, Ark., Feb. 20, '99.

My Dear Aunt Fannie:

Your letter came several days ago and I must say, Aunt Fannie, I do always appreciate them. They are inspiring and show that they come from a woman of God. I heard two excellent sermons by Bro. Munn yesterday. Theme in the morning, "Tithing." In the evening he preached on the life of Daniel. We have an interesting weekly prayer-meeting. I conducted prayer-meeting last Tuesday night. Subject, "Afflictions and bereavements." Indeed it was a beautiful meeting to me. But

when one takes part in these religious services they always derive more benefit. The B. Y. P. W. is moving along nicely. I am also identified with that. The older I get I am more impressed with the idea of working for God—making my life one of usefulness as was so earnestly desired by my good Christian father, who is now on the other shore, I imagine waiting with eager eyes for his beloved son. Often I thank God that I had the guidance of a Christian father, who impressed me with the truth. "Live for God first and mankind next." Were it not for his beautiful example and Christian advice I might now be walking in the dark paths of sin. But thank God it is different. I received a batch of sample Baptists and have succeeded in getting two subscribers, Bro. Munn and myself. I send herewith enclosed \$3.00 to pay for same. Send to H. A. Munn and Alfred Owen. O, I think THE BAPTIST is a grand paper and I am going to keep every copy for reference. Bro. Munn was the recipient of a hard "pounding" the other night. He estimated it at about \$25.00 worth.

ALFRED.

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Mozley's Lemon Elixir.

A PLEASANT LEMON TONIC

For biliousness, constipation, and appendicitis.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness, and heart-failure.
For fever, chills, debility and kidney diseases, take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c and \$1 bottles at all druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.

Guernavaca, Feb. 16, '99.

Dear Baptist:

In company with our new missionary, Brother Mahon, I left Toluca ten days ago. We travelled south, on horseback for several days, into the tropics—into the land of bananas, oranges, and coffee. We have held some delightful meetings. In villa Guerrero we arranged to finish the chapel, which is much needed to accommodate the growing congregations. They hope soon to open and sustain their day school.

We reached Cuernavaca yesterday, and took tea tonight with Dr. and Mrs. Frazier, of Canton, Mississippi. We felt like we had met some of our kin folks. Dr. Frazier came down for his health, and is doing finely.

We leave tomorrow for Toluca, and hope to reach there within a week. We have just engaged an Indian guide to conduct us over

the mountains, and across the deep barrancas.

Our horses are badly jaded, but we are travelling slowly, taking more time to talk to the people, distribute tracts, etc.

Brother Mahon is getting along well with the language, and is longing for the day when he can preach to the people in their own tongue. He lives at Toluca, in the midst of one of the finest missionary fields in all Mexico.

Success to THE BAPTIST.

Pray for us. Fraternally,
J. G. CHASTAIN.

Some Things Essential to a Preacher's Success.

BY REV. J. S. HARDAWAY.

First, he must realize that his work is God's work, and that God is a worker with him. Let him lay this thought to heart. When he realizes that his work is God's work, that he was called of God to do it, that God is a co-worker with him in it, and that he must answer to God for his faithfulness or unfaithfulness, it will stir his very soul to do his uttermost. He will not be tossed about and intimidated; dangers and difficulties will not drive him from duty.

Then, he must realize that in his ministry God speaks. He must speak as of God, and must make men feel that God speaks through him. He will not come before men with mere human opinions, with the guesses of science, or with the sensations of the hour; but he will come with a positive, "Thus saith the Lord," and men will know that a prophet is among them.

He must lean hard upon God by faith and prayer. God is a present help to all that trust in him. He has never disappointed those that trust him. He loves to be trusted. So that we are never surer of victory than when we go forth calling upon God, and fully believing that he is with us to help us.

Again, he must believe that God can do everything necessary to be done. Is the work hard? Is the field difficult? Do insurmountable obstacles present themselves? Then let him remember who is on his side; let him know and feel that God can do everything, and can do it with the weakest of instruments. This is not vanity; this is faith glorifying God.

Next, let him yield himself up to the indwelling Spirit for guidance, for instruction, for power, for unction.

He must read the Word of God with open mind and heart, loving the truth. We cannot conceive of God's blessing resting on a garbler

of truth, or on one who was not consciously seeking to know and do his will.

Then he must be a preacher of the gospel; not an apologist, not a mere defender. The gospel needs no defence at our hands. We may appear very great in the eyes of ignorance, as we learnedly defend the gospel against the attacks of critics; but we will do more a great deal, if we preach it in absolute, unquestioning faith.

To this we must add, he must be a preacher of the gospel—not a reformer, a political agitator, a sin-scorcher, nor a mere moral teacher. I know that many preachers are intermeddling with civil and municipal reforms, trying to clean the Augean stable of our city life, denouncing sin and sinners, preaching against vices of high and low degree; but I believe that the preacher's business is preaching the gospel of the Lord Jesus. This gospel, properly preached, will work every reform, cleanse all social and individual life, reprove sin and sinners of every kind, and ostracise all sorts of vice. In other words, I believe the gospel is the true remedy for all these evils.

Again, he must put heart into his preaching. He must unlock the icebound fountain of the heart, and melt it until the feelings can flow forth. Cold logicians have not learned the secret. The heart is already convinced; the heart must be touched and moved.

And finally let him put imagination in his preaching. Imagination is the noblest quality of the mind. It is the power to see. A spiritual imagination is a noble element in a preacher's power. Picture life, scenes, feelings, tears, hopes—enter into the realm of spirit and into the future life through the door of imagination, controlled and sanctified by the word of God, and it will add immense power to the preaching. O, to be wise! O, to turn many to righteousness! O, to shine as the stars forever and ever! Oxford, N. C.

He who walks through life with an even temper and a gentle patience—patient with himself, patient with others, patient with difficulties and crosses—he has an every-day greatness beyond that which is won in battle or chanted in cathedrals.—Dr. Devey.

Married.

At the home of the bride, Mr. Mark Wade, Miss Nannie Wade, and Mr. Frank Stewart, were united in wedlock, February 19, 1899.
W. S. ROGERS.

THE BAPTIST

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J. B. SEARCY, EDITOR
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A limited number of reliable advertisements will be accepted.

All communications on business, and remittances should be made to the Mississippi Baptist Publishing Company, Jackson, Miss.

Manuscript to be printed, must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send checks on local banks.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

ANNOUNCEMENTS.

We are making a new mailing list from the old books of the *Record and Layman*. In the rush of business, mistakes have occurred, and will occur no doubt again. Be patient with us awhile, and if mistakes are made, in your initials, the spelling of your name, or in the time to which you are paid, kindly and promptly inform us, and our best endeavors will be used for their immediate correction.

In a very short time we will print each week the date to which each subscriber has paid, on the margin of his paper, so do not look for written receipts hereafter.

A number of spare copies will be sent out during the next few weeks to persons who have not received the paper. Brethren, examine these, and do not defer this matter, but act at once.

T. J. BAILEY, Bus. Mgr.

We enjoyed the company of Col. W. H. Hardy from Meridian to Jackson Monday morning. The Colonel is elated over the fact that Congress has appropriated \$250,000 for dredging and other purposes at Gulfport. He has no doubt but that will yet be Mississippi's greatest city. When he comes he can say "I told you so."

EDITORIAL.

Good to Draw Near to God.

The experience of David has been the experience of many others. He said, "But it is good for me to draw near to God."

Even Christians are not always as near to God as they should be. It was when Peter was following Jesus "afar off" that he was so liable to temptation, and shamefully denied his Lord. How many others who have been content to "follow afar off," have been tempted, and have brought shame on the cause of the Master and injury to their own souls?

The great want of all our people today is to "draw near to God." There is much encouragement in his blessed word.

"Return unto me and I will return unto you, saith the Lord of hosts," is the promise of God by Malachi. "Draw nigh to God, and he will draw nigh to you," is the testimony of James. "Turn ye unto me, saith the Lord of hosts, and I will turn unto you," said the Lord by Zachariah.

The prophet Micah asks, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion on us, he will subdue our iniquities, and thou wilt cast all their sins into the depths of the sea."

With such exceeding great and precious promises, that God stands ready, waiting to receive his prodigal children, and give to them a continual feast of rejoicing, will they not return?

But with David it was a personal matter. It was not with him, so much a matter, as to what was best for others. "But it is good," said he, "for me to draw near to God."

Let each reader take this thought home to himself. If it was good for David to draw near to God is it not good for me? Do I not need some of the good that comes from a nearness to God? Quietness, peace, blessed assurance, overcoming faith, supreme love for God and love for the brethren? Who does not need this? And the Lord says, "Draw near to me," as though he said, "move up this way, and I will meet you, and do you good." As though he would make it still more

easy for us, he says, "Incline your ear." That is what we want. We go on so heedless. If we stop, and listen to the tender invitations of the Lord we will soon feel like "drawing near to him."

As pastors and flock, as missionaries and people, as teachers, and editors, with pupils, and readers, let us all "draw near to God."

Way Notes.

On the morning of the twenty-second of February we took the east bound A. and V. train, and a run of nearly four hours brought us to Meridian, the Queen City of Mississippi. This road is running double passenger trains each way daily, and seems to be doing, as it richly deserves, a thriving business.

At one thirty p. m. the same day we boarded the Southbound train, on the N. O. and N. E. road, which is under the same general management of the A. and V. The service on this line is excellent, and the business good, as far as we could judge. This is the quick line from Meridian to New Orleans, and points west. We highly commend it to our friends.

This road has wonderfully developed the country along its line. Vossburg, Heidelberg, Ellenville, and Hattiesburg, are all new, live, towns. The latter two are cities of no mean proportions, and are constantly growing.

Our stopping point was Poplarville, the county seat of Pearl River County. Our stay was with Brother J. H. Caver, who keeps a splendid hotel and does a thriving business, not only with drummers, but with many others. Himself and wife, son and daughters, are all Baptists, and with two or three small children, they have a delightful household.

The Poplarville High School is the leading attraction of the town. Professor W. L. Thames has succeeded in a few years, in gathering between three and four hundred students, mainly from the neglected portions of the piney woods of South Mississippi. These embrace a great number of very sprightly young men and young women, quite a number of whom go out as teachers for the free schools all over that vast country. Poplarville is the source of supply for teachers. Many of their more ambitious students will come to Clinton, Blue Mountain, and other good Colleges.

THE PREACHERS are "much in evidence," as a good brother said to us at Poplarville.

This is the home of Rev. W. W. Mitchell, who has a good church in

the country to which he preaches twice a month, and then supplies destitute places.

Rev. J. E. Bilbo resides here, has a good farm in the country and preaches to two country churches.

Rev. M. A. Shepherd lives here, teaches in the country and preaches to country churches.

Rev. J. M. Sammons lives in this place, but preaches to four churches and four other Mission Stations. He is a good man and doing a good work.

Rev. W. B. Holcombe lives here and preaches to this church and the one at Lumberton, giving half his time to each place. He is doing a great work. We spent four days preaching to his people, and enjoyed our stay very much. We had good congregations and many expressed a desire to be saved. One young lady openly confessed the Saviour and was approved for baptism during our stay. Their pastor continued the meeting.

We stopped with the Sheriff, Bro. Scott, one day for dinner, and with Bro. Wilkinson one day. This is a great field and may the Lord greatly bless them.

Questions and Answers

SLATE SPRINGS, MISS.,
Feb. 23, '99.

Dear Baptist:

Will you please be so very kind as to answer the following questions, and oblige,

Yours very respectfully,

1. What is the real object or purpose of our State Mission funds?
2. In your opinion, what is a destitute State Mission field or station?
3. What does God design to teach in 2. Cor. 8:13-14?

Fraternally,
W. L. A. STRANBURG.

The real object of our State Mission funds is to enable important centers of influence to have regular preaching and pastoral work, so as to "strengthen the things that remain," and under the divine blessing build up strong churches, that will be able to help others in every place to the extent of their means.

2. In our opinion, a destitute State Mission field, or station, is an important rural district, town, or city, that has not the gospel as held and taught by Baptists.

3. God designs to teach by 2. Cor. 8:13-14, that a few should not bear all the burden of benevolent and Mission work. That there should be an equality according to our several ability. Some should not be relieved and others burdened. But that every one should contribute as God has prospered him.

NEWS AND NOTES.

Bro. H. M. Long was in the city last week looking after the interests of the *Record and Layman*, and made us a call.

M. R. Cooper, of Jackson, Tenn., wants our readers to know he wrote *quam* and not "*quom*" as the types make him say.

Rev. Joseph Jacob, pastor at Gulfport, made our office a pleasant call last week, also Brethren E. H. Green and V. P. Ferguson.

The business manager preached for the Crystal Springs saints on last Lord's day. They are a fine body of people, attentive and responsive to the gospel. They are looking out for and under shepherd. May God direct them.

Rev. Thomas Lansdale, of Ohio, who furnished us that good sermon on "Ye are the Light of the World," has a sermon on "Ye are the Salt of the Earth," which we will give our readers at some future time. We have few, if any better preachers in the State than Bro. Lansdale.

Dr. C. W. Tomkies entered upon his work as pastor of Valencia Street church, New Orleans, on Washington's birth day. He led the prayer meeting at 7:30 p. m., and was greeted by a good congregation. He read the 10th chapter of Acts, and urged the importance of active co-operation. The service was uplifting.

The ladies of the First Baptist Church, Jackson, gave a delightful reception last Friday night to their new pastor, Rev. W. F. Yarbrough, and wife. The entertainment was at the Sunday School hall, which was beautifully lighted. The social feature was all that could be desired. Refreshments were elegant.

We are sorry to note the death of Dr. W. C. Cleveland, of Talladega, Alabama, which sad event occurred at his home on the 23d of February last. He was a great, and a good man. He used to edit the *Alabama Baptist* and we read it with great interest. We buy our paper for THE BAPTIST from his son. We tender to him and the other members of the family our deepest sympathy.

Rev. C. A. Loveless writes: "GRAYSPORT, Miss., Feb. 27, 1899.
Dear Editor:

We had good services here yesterday. The weather has been too bad for country preachers to do much, for about six weeks.

I received the subscription lists, but nearly all claim to have paid in full, and one year ahead for "*Layman*" last summer, to Bro. Lusk, and I don't know what to do with them. Please advise. I hope to do some good work for THE BAPTIST next month."

Rev. W. S. Culpepper is keen for a controversy on salvation "by grace." He says, "there are hundreds and thousands of people all over the country today who believe and teach that salvation is obtained by good works."

We had fondly hoped that the number who hold and teach "that salvation is obtained by good works" were far and few between. We are sure that all Baptists hold that salvation is by grace through faith, and that not of our selves; it is the gift of God. Bro. Culpepper can hold his position against the world on this proposition, but at least, till somebody affirms salvation by works we cannot encourage the discussion.

Bro. C. L. Thatch says: "I thank you very much for sending me the paper so long before my remittance. I took the *Record* during its publication. I hope to get acquainted with you and our friendship will be as lasting as Bros. Gambrell and Hackett. I like the paper very much and hope that it may find strong supporters, that it may grow stronger and stronger, thereby accomplishing much good for Christ. I always feel, when I get THE BAPTIST, it is a letter from the Great family. I feel sad to know of some deacons, Sunday School superintendents, school teachers, and other professional men who do not take the State paper in order to keep up with what is being done for the cause of Christ. I will cheerfully do all I can to circulate THE BAPTIST. I hope the Brethren will not lose interest in the paper and thereby neglect to write for it."

Rev. J. R. Carter writes from Blue Mountain, February 27, 1899: "Dear Dr. Searcy:

Last week was my week in bed. I was not able to attend our service yesterday, but reports are that the service was interesting and helpful. Prof. Whitfield, our genial State Superintendent of Education, was with us and preached

us a good speech, and so did President B. G. Lowrey. Both speeches were well received.

Our Foreign Mission collection ran up to about \$100.00, and more to follow. Dr. Henson, of Chicago, is to lecture for us Saturday night, the 11th, and preach for us Sunday. Dr. W. T. Lowrey will be with us also and give us an opportunity to make an "offering" to Mississippi College, and he will preach for us Sunday night.

Our venerable Bro. Lawrence has been on the puny list for several weeks and mends very slowly. He and Sister Lawrence expect to go to Aberdeen this week to visit their daughter, Mrs. J. N. McMillen.

Our work here has been very much hindered by the bad weather, but now the weather is opening up and we hope to report better things in the future.

May the Lord bless you and THE BAPTIST."

Dear Brother:

Dr. Whittitt had absolutely no knowledge of either the writing or publishing of my "Open Letter" to the Trustees of the Seminary.

Truly Yours,
S. C. MITCHELL.
Richmond, Va., Feb. 23, '99.

Shubuta News.

Dear Brother Searcy:

We love to see newsy words from the brethren concerning the Lord's great and good work, and think it quite probable that some of our friends would like a word from us. Therefore, we send the following to any who might wish to know about our faithful little band at Shubuta, through the fast growing child, THE BAPTIST.

We have services here the first and third Sundays in each month, and Sunday-School every Sunday, and prayer-meeting every Friday night. Our services are very well attended, and the people listen to the unworthy servant as though they would receive a crumb for the soul, and shake his hand as though they love the Lord and his cause. We are working pleasantly and joyously together for good, trusting in the precious promises of the loving, merciful, Father. We hope to do much more for the Lord and His cause this year than we did last. We remembered the State Missions the first service in this year with about twenty dollars, and hope to do something for the College, and Home and Foreign Missions in due time.

We wish for our little efforts, together with that of many others, to have effect for good in the most parts of the earth. To this end we pray the Lord to bless all.

A. J. ROGERS.

Notice.

Please remember that the offer to give the *Home and Farm* or the *Commercial Appeal* as a premium is withdrawn, as the time has expired.

Brethren, please send in your subscriptions at once. We do not wish to drop any name, and besides we are in need of the money.

UTICA, Miss., Feb. 28, '99.

Dear Bro. Searcy:

Our work opened up beautifully here this year. We received thirteen members by letter, the first day; the first service. How our hearts leaped for joy, as we looked and hoped for a forward movement along all the lines of our church work. We are still hopeful. Yet a great cloud hangs over us.

I wrote you a note last Wednesday, telling you of the death of Brother Dudley. We buried him Thursday, and yesterday evening buried his wife and her mother, known here as grandma Bolls. Will write more later.

Sincerely,
J. L. Low.

Can there be any loss greater than the loss of one's very self for all eternity, which results from simple non-doing what one ought to have done? This thought suggests the irreparable loss through unoffered prayers in face of the fact that faith-filled prayers are God's providential plan and that God's children are commanded to offer them.—H. Clay Trumbull.

Jesus Christ should have the right of way in every place. He should be made welcome in every school, in every church, in every Sunday School, in every store, in every publishing house, in every legislative assembly. He should have the highest seat in every place, for he is worthy. Make room for the King of kings.—Selected.

He who throws himself heart and soul into the lists in behalf of some principle wins a certain measure of admiration, even when the principle is of doubtful moral value, and we give scanty honor to him who advocates real and important truth in a manner which indicates that he himself is not thoroughly persuaded of it.—Congregationalist.

Consecration is going out into the world where God Almighty is, and using every power for his glory.—Selected.

Temperance.

Licensed—To Do What?

Licensed to make a strong man weak;
 Licensed to lay a wise man low;
 Licensed a wife's heart to break,
 And make her children's tears to flow.
 Licensed to do thy neighbor harm;
 Licensed to kindle hate and strife;
 Licensed to nerve a robber's arm;
 Licensed to whet the murderer's knife.
 Licensed thy neighbor's purse to drain,
 And rob him of his very last;
 Licensed to heat his feverish brain,
 Till madness crowns thy work at last.
 Licensed like spiders for a fly,
 To spread thy net for man, they prey;
 To mock his struggle, suck him dry;
 Then cast the worthless hulk away.
 Licensed where peace and quiet dwell,
 To bring disease and want, and woe;
 Licensed to make a world a hell,
 And fit a man for hell below! —Ex.

There is constant reference in newspapers, sermons, and addresses to the drink business and its enormous cost. There is one feature that but little is said upon, namely: There are 52 penitentiaries and over 10,000 jails in this country. It has cost \$500,000,000 to build them. Over 900,000 were incarcerated in them last year. The criminal expense is not less than \$100,000,000 each year. Now remember that from fifty to eighty per cent. of all this is from drink and you have another fact in favor of prohibition and against the infernal liquor traffic in all phases. —Ex.

"The superabundant number of open public houses on the Sabbath is transforming all our multitudinous towns into Dantean hells by the gin and intoxicants they sell there." Baron Rothschild said of the effects of the open saloon on Sunday: "There are many streets in London where you may see row after row of public houses, dens of the worst description, which are simply supported by the money which flows into their coffers on Sunday, and it closed on that day they must eventually go to the wall." —Carlisle.

Drink Has Caused All This.

"Drink has caused all this." These were the dying words of the wife of a New York policeman who, in a drunken rage, shot and killed his wife, his two children, his mother and himself. A whole family was exterminated by the murderous hand of the father who should have protected it, and "drink caused all this." Just such terrible things are being caused by

drink every day. Every year a thousand millions of dollars are consumed, thousands of homes are blighted, multitudes of children go ragged and hungry, numberless accidents, fires, drownings, brawls, riots, suicides and murders occur, and thousands have their rotten bodies buried in drunkard's graves, and "drink has caused all this." Imagination cannot pile up all the horrors of this curse. In the day of judgment there will be an awful record of sin and crime, against which may be written the verdict, "Drink has caused all this." —Ex.

A Catholic Fair.

We clip the following from the *Donaldsonville Chief*, of January 14th, 1899, which will show how closely leagued is the Catholic church and the saloon business, and that, too, in this enlightened country:

"No extortion will be practiced or permitted at the Catholic fair of Saturday, Sunday, and Monday, of next week. The following prices have been fixed by the management and will be adhered to: At the restaurant, 50c. for dinner or supper, 25c. for gumbo, 10c. for ham or chicken sandwiches, 5c. per cup for coffee, 50c. per bottle for claret, \$5.00 per bottle and \$2.50 per half bottle of champagne. At the punch table punch will be dispensed for 15c. per glass. The bar prices will be the same as those in the regular saloons, beer 5c., other liquors 10c. or three drinks for a quarter, cigars 5c. Cake will be sold at 5c. per slice, dolls, fish bait and other fancy articles from 5c. up. No effort will be spared by Fathers Dubernard and Roguet, General Manager Vega, the ladies and their assistants to entertain and please the visitors, and give them liberal value for money spent at fair." —Ex.

Jackson Church.

What is the sensible thing as to the Jackson Baptist church?

Let it be remembered that the paying of \$5000.00 is all that is necessary to meet our promise in full made in convention at Hazlehurst, when the debt was \$1200.00. Who of us voting at that time or failing to vote is not morally bound to stand by this obligation? For myself I feel that it is as much a part of my debt now as I was a part of that Convention. It had been to that time a darling project with some of the best men in the State, but at that meeting it ceased to be an affair of individual men, and became an affair of the

denomination by a vote of the Convention. For it to fail now would bring reproach on us as a people. What church, what pastor, what Baptist, is willing for the Baptists of Mississippi to bear this reproach? Are there not those of us who will come to the rescue, and not only save the property of the denomination, but in doing so, save the good name and honor of the denomination. One-sixth of the money that I asked for a few weeks ago to make a payment this winter is in hand. Brother, sister, you who have some of the Lord's money, will you not heed this cause and help me. Truly,

A. V. ROWE.

Foreign Missions.

Let all the churches this year increase their gifts to Foreign Missions. Let us all try the Lord's plan for raising money. He demands one tenth of our income. This is as well established in the Bible as the Sabbath. It was not introduced by Moses, was not abolished, but commanded by Christ. (Matt. 23:23). If Jesus said ye ought to pay this, where is the Christian that will say we ought not? Will all the readers of THE BAPTIST try it this year? The Lord will bless us for it. (Mal. 3:10).

Now can we claim to be missionaries while we give less than ten cents each for Missions.

Brothers, how is it possible that we can waste the Lord's money in extravagance, while millions of poor souls are perishing without a Savior?

We can send the gospel to every creature in a few years, if we will all give the Lord his tenth.

Let us all extend the circulation of THE BAPTIST, and write on Missions, to enable the churches to bask in the fields, so white to harvest. Send me a roll for distribution.

May God bless you in your good work.

Your brother,
 T. L. MOORE.

Roscoe, Miss.

The Home-Maker.

The world is sadly in need of more home makers. A very common cause of domestic disarrangement is a lack of discretion in the house-mother's estimate of her own strength. She plans to do in one day the duties of three; hence night finds the household in disorder, and the wife and mother tired, cross, and nervous to such a degree that she must be let alone. To overdo is a needless tax on the mental as well as the physical state.

If the probability of interruptions were considered in estimating a day's work, one might be better prepared to contend with the annoyances that attend them. Try and hold an equitable temper, and to smile at hindrances and embarrassments and make the best of every cross. Oh! but isn't it hard to do? Yes, but I have seen it accomplished, and that too, by persons whose dispositions were not perfect. More courage is necessary for the exercise of patience and composure than what may seem to be greater virtues; but the effect of overcoming trials is important to the human character.

What a charm an even disposition sheds around and about a home. One feels it the moment the threshold is crossed. But it is almost impossible to be well balanced and keep an equilibrium, unless one is feeling well; hence, study to care for bodily health. If one has to look after the homely duties of every-day life—prepare the meals, wash the dishes, sweep, and do the thousand other duties that most of the busy house-mothers have to do—it should be a study to make such work as pleasant as possible.

A friend of mine said she grew rebellious because of having to cook; that she grew irritable and unhappy over it. It was the after-cleaning of the cooking vessels that was the most distasteful to her. She determined to take herself in hand and subdue the ugly spirit, as she termed it. She studied over the problem, trying to make the work less irksome by adopting means to enable her to do it more quickly, and also to save her hands and not come in contact so often with the greasy iron vessels. She made mops with long handles, and bought her a half-dozen linen crash towels, and made a soap which cuts the grease, and also purifies and cleans quickly, taking about half the usual time. The soap is made thus:

Dissolve three ounces of borax in two quarts of warm water, add two bars of good white soap shaved fine, and stir all together in a jar until it is melted. When cool, it will form a jelly. A tablespoonful of this will make a strong lather in a gallon of water, and will be good for cleaning any iron or porcelain-lined vessel. It is also excellent for washing windows and general house cleaning. She persevered in trying to overcome the dislike to cooking and cleaning and by making the work attractive and easier saved time to devote to more pleasant pursuits. The home-maker must study to be with her

family all she can. She must study to overcome petty dislikes and to learn the lesson of sweet submission to the inevitable. —Vick's Monthly.

Jackson Baptist Church House.

My brethren and Sisters—What are we to do with this matter? When I asked three hundred men and women in the State to send me five dollars each, and in three years time pay off the debt, it seemed to me an easy thing to do. In response to that appeal I have had less than one half dozen names. Shall we stop where we are after these years of giving, when we are so near the end, and have the world say of us, "They started to build, but counted not the cost?" Better far, that we had never attempted anything, than thus ignominiously to fail. In one week's time from the reading of this, there ought to be enough men and women who will make up this Gideon's band, and thus save the honor of the denomination in Mississippi.

A. V. ROWE.

Sunday-School Work.

The fifth Sunday in April has been designated as a good time for general Sunday-School meetings throughout the State. In two of the Associations it has already been agreed to concentrate the interest in Sunday-School work. We hope others will fall into line, and communicate at once with the Secretary. I will be glad to correspond with Sunday-School workers throughout the State as to suggestions, and especially with those whose services can be had as helpers in these meetings. I hope also that churches which enjoy full time work, will release their pastors for the meetings, and so signify at an early day, that a program may be arranged with reference to their presence.

A. V. ROWE.

Don't Neglect Your Liver.
 Liver troubles quickly result in serious complications, and the man who neglects his liver has little regard for health. A bottle of Brown's Iron Bitters taken now and then will keep the liver in perfect order. If the disease has developed, Brown's Iron Bitters will cure it permanently. Strength and vitality will always follow its use. Brown's Iron Bitters is sold by all dealers.

San Antonio, Tex., Feb. 21, '99.

We just closed a good meeting with the 1st church of this city, with 32 additions to the church. It seems to me that THE BAPTIST is getting better with every issue. Keep it going; you are equal to the task, Doctor. San Antonio is improving all the time and the Baptists are coming to the front. We have four Baptist churches in this city and several missions over German and Mexicans.

SID WILLIAMS.

Amos Owen Cherry Trees.

The finest cherries and largest cherry trees in the known world grow on the famous Cherry Mountain, near Ellenboro, N. C.

For the past few years trees from this famous orchard have been transplanted in the surrounding country and have proved a surprise to the people by their rapid growth, enormous size and delicious fruit. The trees grow very tall and spread out long heavy limbs and are filled with large black heart-shaped cherries. As many as five bushels have been gathered from one tree. The fruit is very fine in flavor and suitable for canning, pies, drying, etc., and ripening as they do in May and June they come in when other fruit is scarce and sell readily at ten cents per quart. Besides their great value as fruit trees they make the finest of shade trees. Mr. Jno. T. Patrick, Chief Industrial agent of the Seaboard Air Line, after examining them and seeing their great value as a fruit and shade tree says: "These trees are rapid growers, they make a good shade and yield an abundant crop of large black cherries that find a ready market. One thousand trees will in five years from planting yield a revenue to the town that puts them out sufficient to pay town taxes, keep up the streets and work the country roads leading into the town."

It would be a big advertisement that will be worth thousands of dollars to be able to say "our town has fruitbearing trees enough on its sidewalks and public parks to pay the expenses of the town and build good country roads," and will give you a world-wide reputation for thrift, enterprise and good judgment."

Mr. Patrick did not only talk, but acted on his judgment and we furnished to him and his agents over six thousand trees during '97-'98 season.

The trees can be set at any time from October 20th to March 20th and it is a very rare thing for one to die. So rare that we will gladly send another in place of any that die the first season, that has been carefully set out. We carefully pack all trees so as to arrive in good condition. We can furnish them either by mail or express one to three years old. Small trees grow off better and will make a large tree as quick as a ten foot one, but we will furnish them any size up to ten feet high. We prepay all trees when cash accompanies the order. So it does not make any difference where you live they will be delivered at the following prices:

ONE TREE BY MAIL	25 CENTS.
6 TREES " "	\$1.00
12 " " EXPRESS	1.75
20 " " " "	2.50
30 " " " "	3.00
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One tree FREE with each order if you mention THE BAPTIST.

Send money by registered mail, P. O. or express money order or check, making the payable to FRANK BRIGHT, Secretary, and address:

Cherry Mountain Supply Co.,

ELLENBORO, N. C.

References.—Rutherford Bank, Ruthersford, N. C.; Southern Express Co., Ellenboro, N. C.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case, that it fails to cure. Send for list of testimonials.

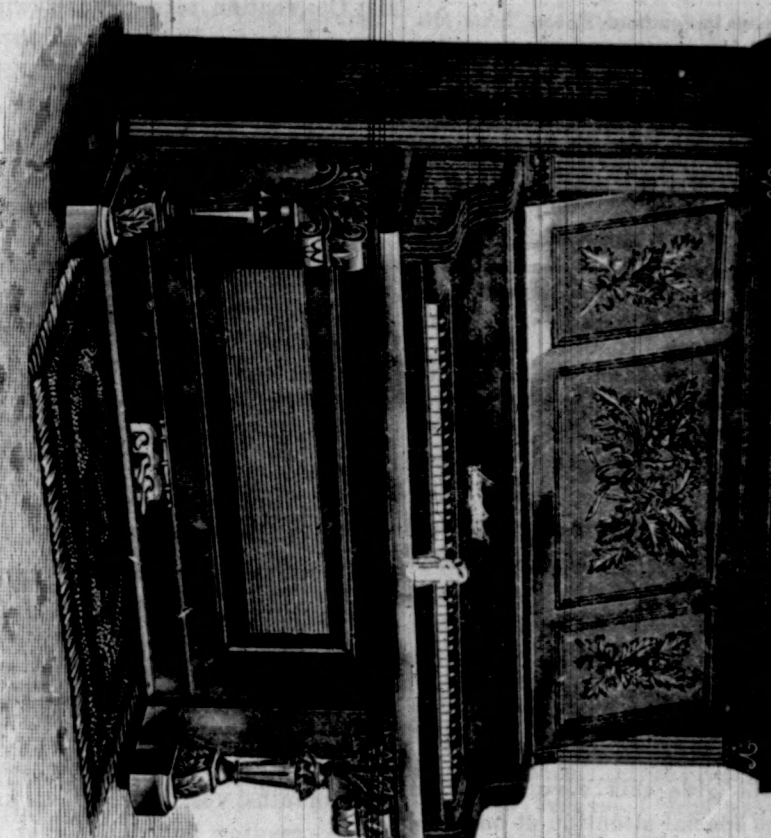
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Or in fact anything usually kept in a FIRST-CLASS MUSIC HOUSE. They are the

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and handle all the LEADING MAKES. Those contemplating the purchase of musical instruments will do well to open negotiations with them either personally or by letter. In either case we GUARANTEE prompt and FAIR DEALING. Their place of business is at

318 East Capital Street, JACKSON, MISS.

When writing to them, do not fail to mention the fact that you saw their notice in THE BAPTIST.

J. M. FROST,
 Corresponding
 Secretary.

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EACH ORDER contributes to the Bible Fund, and fosters the Sunday-school interests of the Convention.

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BAPTIST SUNDAY SCHOOL BOARD,
 167 N. CHERRY ST., NASHVILLE, TENN.

WOMAN'S WORK.

CONDUCTED BY MRS. M. F. SEARCY,
JACKSON, MISS.

STUDY FOR MARCH

Missions in Southern States. State Missions.—"I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil." Missionaries, 730; baptisms, 10,411. Within the past decade the consciousness of the State Mission problem has been augmented by the rapid multiplication of factory towns and cities. Immigration, with its tide of Romanism, infidelity, and socialism, is setting more and more in this direction.

Study Topics.—Baptist stronghold, the country churches. Movement of people to the towns. Need for churches in the towns. Need for help for the depleted country churches.

Dear Sisters:

This month's study is devoted to the needs of the Southern States.

We have a letter this week telling of a very important field in our own State, Gulf Port. Since this is to be a deep water port, and will be the most important shipping station in the South, we should give this very important place special attention at once.

Brother Jacob makes an appeal this week for help to build a good house of worship. Sisters, let us give this very important place our prayerful attention.

Since Cuba is a field of the Home Board, we would do well to heed the calls of this Mission. We see Brother Powell is in Cuba now, looking out the most prominent cities, and the most promising fields to locate our missionaries. He says, "The field is white unto harvest." Will he sit idly by and let others go in and take this most inviting of all our Mission fields? Or will he ask the Lord to open our eyes that we may see our duty to this "open door?" Let us go up and possess the land, for we be fully able.

Again we call attention to "Self-Denial Week," commencing the twelfth of March and ending the eighteenth. May we not expect reports from many Societies telling of the good resulting from the observance of this week of "Self-Denial"? Christ says, "Whosoever will come after me, let him deny himself, take up his cross and follow me." It surely is a cross to many of us to let a Ladies' meeting, or to lead in prayer, but if we will make the effort in the name of Jesus, we have the promise of the Holy Spirit's guidance.

The work of State Boards and that of the Home Board, Southern Baptist Convention are closely related: as State Missions are to a

single State, Home Missions are to all of the States collectively. When the first is unable to meet all of the needs, helpfulness is extended by the later. One third of the population in Southern Baptist Convention territory is Christless. Love for State, for country, for Christ, should inspire every Baptist to active personal work.—*Selected.*

To the Women of Mississippi.

Dear Sisters:

Time does not permit me to write each one an individual letter, bearing on the Week of Self-Denial, but through your State paper, I send a message, hoping it may awaken a response in your heart, bringing forth fruit to the honor of Him whom we serve.

Doubtless you know that since 1895, following recommendations of the Home Board, the third week of March has been observed as a season of special prayer and self-denial. Perhaps the need has never been so great as at present. For months, yes, for years, we have been reading and talking of the wondrous possibilities for mission work when Cuba became free. The hour has now come for doing. Nor is this all. Up and down the mountain sides of the sunny South, Mormons—four hundred of whom have their headquarters at Chattanooga, Tennessee—are carrying their pernicious doctrines, gaining converts from among those who, if cared for, will make strong Baptists. Millions of Negroes are waiting to be uplifted by the helping hand of those who really understand their needs. How true it is of this land that the nations to be irradiated by God's light are coming to our shores as doves in flocks to their windows. Neither must we forget those of our own native family on the frontier and in other destitute sections, as well as the Indians, who will perish unless the Bread of Life be sent them.

The Home Board is ready to meet these various God-given responsibilities. Will you not do your part in enabling it to "go forward"? Permit me to direct your attention to a few thoughts in connection with the two offerings that are asked during the Week of Self-Denial, viz., prayer and money contributions.

The felt need of churches, leaders, missionaries and our own souls is a baptism of the Holy Spirit, which shall set every heart on fire to possess the land for Christ. Prayer is the only way by which it may be obtained. Through prayer we are also kept in remem-

brance of the true basis and character of Mission Work. It puts God first, leads to dependence on Him and gives encouragement through the consciousness of aiding a divine enterprise. It is earnestly desired, therefore, that you set apart some portion of each day during the Week of Self-Denial for special prayer, "assemble yourselves together" and follow the program which has been prepared for use of societies. If this be impossible, will you not make with the Saviour a special appointment in your own home?

In regard to moneyed contributions, I am convinced that God's work requires *self-denying giving*. Did He not exemplify it when he crowned all other mercies by the gift of His Son? Did Christ not recognize it by coming, "not to be ministered unto, but to minister to others," and when on Calvary He bore in our place all the agony of it? Surely we, who have been called to be "co-laborers" with God in this wondrous plan for the redemption of the world, must also be obedient to the *divine law of self-denial*. How many can think of the Japanese temple, with its coil of rope, weighing a ton and a half, made from the hair of women worshippers of Buddha, used to lift timbers and stones to their places in the temple, without feeling a rebuke to our *self-sparing* gifts.

Before closing, I would remind you that, as in the olden time the Saviour stood in the temple, saw the rich and the poor, noted the lonely widow and spoke commendingly of her, so today He is in a position of observation. Shall we not heed the lesson that our self-denial may be determined, not so much by the amount given as by the amount possessed? Great indeed would be the encouragement to the Home Board and the spiritual results which would follow, if the Master would speak approvingly of the gift from every Southern Baptist woman.

With the assurance that my heart's desire is that you may be "always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain," I am,

Yours in Christian love,
ANNIE W. ARMSTRONG.

P. S.—Special literature has been prepared for the use of societies during the Week of Self-Denial—March 12-18. This consists of a program by Miss F. E. S. Heck, a narrative leaflet entitled "Her Resolve," or a Heavenly Vision," by Mrs. E. Y. Mullins, and an appeal by Dr. I. T. Tichenor. In addition, for the first time, envelopes

for the offering have been prepared.

The literature mentioned may be had by making application to Mrs. Wm. R. Woods, Meridian, Mississippi, or to Woman's Missionary Union, 304 N. Howard street, Baltimore. Kindly use your influence in making the observance of Self-Denial Week as general as possible.

Little Folks.

CRYSTAL SPRINGS, Feb. 17, '99.

Dear Editor:

Im so glad that you have given the little folks a chance to write. I am eleven years old. I help mother in every way that I can. I have two brothers and two sisters; we are going to school every day. Ruth, Zelma, and Farrar are our names. Our teacher is Miss Rosa May Murphy, from Crystal Springs, Miss., and one of the very best of teachers is she. Brother J. C. Farrar is our pastor. I guess you know him. If I see this in print I will write again and send you some money for the Cuban mission. Yours truly,

LILLIAN ZELMA PIERCE.

Crystal Springs, Miss.,
February 20, 1899.

Dear Dr. Searcy:

Our fathers take THE BAPTIST. We like to read it very much. We find in THE BAPTIST the question, "Why was Methuselah called the oldest man when he died before his father did?" We find it by reading from the twenty-first to the twenty-sixth verse of the fifth chapter of Genesis. It is because his father (Enoch) never died but was carried to heaven alive. We send ten cents for Cuban Missions. If we see this in print we will write again.

Your friends,
MINNIE DEAR and
LYDA HAILY.

Dear Editor:

I am glad you have given the little folks a chance to write. I am a little girl ten years old. Papa takes THE BAPTIST. We like it so much. Grandma says she can't see how any one can afford to be without it.

I have a brother younger than myself, but no sisters. Papa has a sawmill in the Mississippi bottom. He can't be with us much. We pray to God to take care of him. Enclosed, you will find two dimes, one for Brother, one for myself, for Cuban Missions. When I get more I will write again.

CATHARENE TURLEY.
Cub Lake, Miss., Feb. 22, '99.

Little Folks.

Little Folks,

We have a shower of letters from the Little Folks, but some of them are like big preachers, they write too long.

Some forget to put in the nickles and dimes for the Cuban Mission. Please do not neglect this any more. This is the main object. Read Brother Powell's letters and see how needy the field is.

The question about the man who died before his father, has been well answered.

Let all who can, answer Fife Williams' question next week,—"Who was born before his father was?"

We have our "tin box" nearly full of nickles and dimes. Let all who can, send in their money next week, and then we will count it and send it to Dr. Tichenor.

Dear Brother Searcy:

I send you a nickle for the Cuban Missions, wish I had five dollars to send.

I read THE BAPTIST regularly, and think there are many bright examples in it.

I am ten years old. I have three brothers and a little baby sister, and best of all, a dear sweet Mamma and Papa, and the sweetest and best Sunday-School teacher in the world; so I ought to be better than I am. I am a dear lover of good books. I am in bed with rheumatism, and have lots of time to read.

With best wishes for your good works, I am,

LITTLE EDITH HAYSLETT.
Verona, Miss., Jan. 30, '99.

Dear Dr. Searcy:

I am so glad to know that you have given the little folks a space in your paper, and do hope we will make that "space" be a whole page some day. Does it seem possible that we may have a missionary of our very own some day? Wouldn't that be grand? Well, the Young South, of the Baptist and Reflector supports a missionary, and helps the Orphans Home a great deal besides. Now lets work for missions. I am only four years old now, but hope to be a member of this band when I am old enough to write my own letters.

Enclosed find twenty cents. A dime for my little four months old sister, and one for myself.

LITTLE IRMA FLINN.
Amory, Miss., Feb. 21, '99.

Farmer, Miss., Feb. 20th, 1899.

Rev. J. B. Searcy:

At mamas request I will write

you about our paper. Mamma was a subscriber to the *Layman*.

Sister says when she earns a dime she will write to the Little Folks Department.

I remember you when you was at Hinkle Creek and the sermon you preached there. I will close as my teacher will need me. I wish you success with your paper. I shall miss it so much.

Your friend,

ALICE BRAY.

Purvis, Miss., Feb. 22d, 1899.

Dear Editor:

As I am not but twelve years old I have a little sister younger than I, she is eight, she is just as pretty as a May rose. We are not Baptists but would like to write a piece to the BAPTIST. We are board-ing with some Baptist members.

Your friend,

ALICE JOSEPHINE LISK.

Glenlynn, Webster County, Miss.,
Feb. 19th, 1899.

Dear Editor:

I thought, as you had given the little folks a column, I would write. I like to read the BAPTIST, it is a good paper. I am fourteen years old today. I like to read books. I go to school, I study word book, history, grammar, geography and arithmetic.

You will find enclosed five cents for Cuban Mission.

MAUDIE EDWARDS.

Edinburg, Miss., Feb. 21st, 1899.

Dear Dr. Searcy:

I am so glad you have given the little folks a column in THE BAPTIST. I am eleven years old and have three sisters, and one brother older than myself, and we all go to school except my oldest sister.

I study arithmetic, geography, physiology, grammar, fifth reader, mental arithmetic and spelling. We take music from our oldest sister and I can play four pieces without my notes. We also play a great many duets, trios and quartets.

I like to read *Kind Words*, *The Young People's Weekly*, *Youth's Companion* and THE BAPTIST, and I read books too.

Now I must close and learn my lessons for tomorrow.

Your little friend,

EMMA G. SPINKS.

Edinburg, Miss., Feb. 20th, 1899.

Dear Dr. Searcy:

I thought I would write you a little letter and see if you would put it in THE BAPTIST.

I go to school and like my teacher very much. I take music from my oldest sister, and some times play the organ in Sunday School.

Papa and mamma go to Sunday School with us.

We all like your paper very much. My parents take *The Guardian*, the *Baptist Reflector*, the *Western Recorder*, and many other papers, but I love best to read the little folks' letters in THE BAPTIST.

The reason Methuselah, the oldest man, died before his father, is that his father, who was Enoch, went to Heaven without dying.

Your little friend,

MARY OLIVE SPINKS.

Graysport, Miss., Feb. 20, 1899.

Dear Editor:

Seeing your question, "Why Methuselah was called the oldest man and died before his father?" I thought I would answer. His father (Enoch) did not die. The Bible says, "Enoch walked with God and was not for God took him."

I am a little girl ten years old. Our church has a Sunday School, but as we live in the country four miles from the church, we can't attend. Papa and mamma take THE BAPTIST and I like to read it, because it has such good pieces in it. I will close.

Your friend,

MAUDE ALICE WALTERS.

Calooca, Miss., Feb. 20th, 1899.

Dear Editor:

Here we come, brother and I, knocking for admittance to your "Little Folks" Circle. Mamma takes your paper and we are so glad to get it. We have two brothers and three sisters. We all go to Sunday School every Sunday we can and to school every day when it is not too cold.

We send ten cents for Cuban Mission.

Respectfully yours,

TOMMIE AND
FLOURIE RAY.

Webster County, Miss.,
February 19th, 1899.

Dear Editor:

I am glad you have given the little folks a chance to write. I am nine years of age. We all like THE BAPTIST very much. I go to school to Mrs. Dot Mallor. I like my teacher very much. I help papa work on the farm. I have three pets, a cat, a dog, and a calf.

GRANVILLE EDWARDS.

Ruby, Miss., Feb. 22d, 1899.

Dear Editor:

Papa takes THE BAPTIST and I like to read it, and I saw some time ago that you have a Department for the little folks, and I appreciate it very much. I have two brothers and three sisters. I have

one sister and one brother married and one sister in Blue Mountain Female College.

Enclosed you will find a nickle for Cuban Missions.

Success and best wishes to you and THE BAPTIST.

Your little friend,

LILLIAN INEZ GATES.

Dear Dr. Searcy:

I was glad to see my letter in print last week, and so I will write you another short letter to answer that Bible question.

The father of Methuselah was Enoch, and God took him to heaven without dying.

Mamma showed me the fifth chapter of Genesis to read over.

My little brother, Authur, wants to write, and so I will close to help him.

I will send five cents for Cuban Missions.

Your friend,

BERTHA SUMMERS.

Lynwood, Miss., Feb. 20, '99.

Dear Dr. Searcy:

I am glad you came to Hickory, and preached for us. I love to hear you preach. I like preachers. One reason because I was named for the preacher that married Mamma and Papa, Brother R. A. Cohron. I don't think he knows he has a namesake that is large enough to write a letter. I am sorry he is sick.

I am a little boy seven years old. I send you ten cents for Cuban Missions. I made it myself.

The reason Methuselah was the oldest man, and died before his father, was because his father did not die, God took him.

Your little friend,

CHRON CROSS.

Hickory, Miss., Feb. 20, '99.

Dear Mr. Editor:

Papa and Mamma take your paper, and I read it. I enjoy reading the "Little Folks" column. I am nine years old. I go to school. I am in the fourth grade. I study Spelling, Arithmetic, Reading, Grammar, and Geography.

I have two sisters and two brothers. We all go to Sunday-School too.

Enoch was the father of Methuselah, and, as he was taken to heaven without dying, Methuselah is called the oldest man, for his father never died.

I like to read better than any thing else:

There was snow on the ground since a week ago yesterday. It has all melted now except some snow balls Otis and I rolled up. I will send five cents for Cuban Missions.

BESSIE MAY BUCKLEY.

Forest, Miss., Feb. 20, '99.

HOME READING.

A Submissive Token.

BY ST. LAWRENCE.

We ne'er can tell what waits us here,
As day by day life's steps we take;
Nor know our threatening dangers where,
A sudden death may overtake.
Ah! such is life, all is dream,
On earth—this vale and gloomy vale—
Except, O Lord, thy presence near,
Thy grace in glory shall prevail.
An humble heart in silence pleads,
For light eternal, Lord in thee,
Thy gracious hand, dear Saviour, leads,
To springs of joy both full and free.
Thus filled with cheer thy name I love,
Thus buoyed by hope, from day to day,
I sing thy praise, and still approve.
The Lord of earth, while here I stay,
Blue Mountain, Va.

Do Thy Part.

MRS. HANNAH H. MORRIS

The following is a very practical article we clipped from the *Guardian*, and commend it to our readers:

In this busy world if each and every one would do his part how much lighter would fall the burden of life. Take your own home for example. Say it consists of father, mother, brother and sister. Ask yourself the question, do I do my part? If you do not, will not some one have more than his part?

The father is head of the family has a heavy load resting upon him. Business is perhaps dull, nine cases out of ten he is in debt, and has heavy payments he must meet.

When he comes home at night after a hard day's work should you not make home as pleasant for him as possible? Do you entertain him by telling him the petty annoyances of the day? At night when the baby cries do you expect him to get up and walk it? In the morning do you expect him to get up and make the fire for you to get breakfast? Why not make it yourself, when it would take only a short time, and indulge him in a morning nap. I am sure he would appreciate it, and would perhaps start out better equipped for his day's work.

Mother, do you do your part? Are you a helpmeet to your husband? Your first duty is to your husband and your children: You should not be the toy or the slave of your husband, but his companion. You should stand side by side with him in all things. Do not expect him to work day in and day out, and for you have nothing to do but hold your hands and gos-

sip from one neighbor's house to another, and that it is your right to spend his hard earned money just as you please, that you are his wife and he should support you.

Do your part, let one of your mottoes be, "extravagance is folly, debt is sin." All will agree there is a difference between stinginess and economy.

Study economy in your home. Do not try to keep pace with your neighbor whose income is much larger than yours. Mother, yours is a responsible place to fill, and may it be said of you, as our Saviour said of Mary, "She hath done what she could."

Daughter, are you doing your part? How often do you relieve your tired mother? How many times she sat by your cradle at night and rocked you, or walked the floor all night with you when you were sick or feverish. You can never repay the debt of love you owe to mother. When her tired hands are cold in death, then you will wish you had done your part and not left so much for mother to do. I heard once of a little girl whose mother was in the kitchen, busy getting dinner, and she was in the parlor playing at the piano and singing, and her mother called her to come and assist her, and she stormed at her and said, "I don't know why you always want to bother me when I am at the piano," and went on singing. "Kind words can never die." Daughter, turn over a new leaf now, at the beginning of this new year, and do your part in all things.

Son, do you do your part to mother, father and sister? Do thy part is applicable to all, not only in the family circle, but everywhere. How often boys think it is smart to shirk their work and let it fall on some one else.

You should not be willing for any one to do what is your part. A very good rule is to never ask anyone to do for you what you can do yourself.

Every one, old and young, has a great part in life's battle, and see that you do your part.

Try to do some good each and every day, if only to say a kind and encouraging word to some one and,

"Count that day lost,
Whose low descending sun
Views from thy hand
No worthy action done."

Living Water.

"I was once stopping," says a lady, "at a village on the Welch coast, where the people had to bring all their water from a well.

"Is this well ever dry?" I inquired of a young girl who came to draw water.

"Dry? Yes ma'am; very often in hot weather."

"And where do you go for water then?"

"To the spring, a little way out of town."

"And if the spring dries up?"

"Why, then we go to the stream higher up—the best water of all."

"But if the stream higher up fails?"

"Why, ma'am, that stream never dries up—never. It is always the same, winter and summer."

"I went to see this precious brook which never dries up." It was a clear, sparkling rivulet, coming down from the high hill, not with torrent leap and roar, but with soft murmur of fullness and freedom. It flowed down to the highway side. It was within reach of every child's little pitcher. It was enough for every empty vessel. The small birds came down thither to drink. The sheep and lambs had trodden down a little path to its brink. The thirsty beast of burden, along the dusty road, knew the way to the stream that "never dries up."

"It reminded me of the waters of life and salvation flowing from the 'Rock of Ages,' that brought with in the reach of all men the Gospel of Jesus Christ. Every other brook may go dry in the days of drouth and adversity, but this heavenly spring never ceases to flow."—Selected.

An Old Idea.

Every day strengthens the belief of eminent physicians that impure blood is the cause of the majority of our diseases. Twenty-five years ago this theory was used as a basis for the formula of Brown's Iron Bitters. The many remarkable cures effected by this famous old household remedy are sufficient to prove that the theory is correct. Brown's Iron Bitters is sold by all dealers.

Take hold with God, in his steady work for lifting up the world, and you shall fairly forget that there are these grasshoppers and crickets screaming and chirping and asking questions around you, even if they aspire so far, in their wrangling disputations, as to doubt whether there be any world, be any heaven, be any God, or any life worth living. Let your vine blossom and bear fruit. Let the fruit ripen and hang in fragrant and luscious bunches heavy upon the bough, and you do not put the knife to the bark to see if the vine is alive. Nay, you do not argue with any one who asks you if it be worth the manure you spread about its roots. Live in the life which enlarges, live with all your might in the life of God, and you forget that any one has asked whether life is worth the living.—E. E. Hale.

Obituaries.

A. LeGrand.

This servant of the Lord fell asleep at the home of his nephew, C. F. Borchest, in Vicksburg, on the fourth day of February, 1899. He was born in Portsmouth, Virginia, April the sixth, 1813.

For more than a half century his life had been before the people at Vicksburg, but to an inner circle of that people its purest and clearest light shone in richest splendor.

He was a member and standard bearer of the First Baptist Church in Vicksburg, and lived in the loving confidence of his people, and was of "good repute" among those without. I gladly lay a tribute of love upon the memory of this good man who has gone from our midst.

Deacon LeGrand was a true man, and served well the cause of our Lord in his day. He was converted late in life, but went far beyond, in the graces which adorn the Christian's life, many who were converted in early life.

From the day on which he gave his heart to the Lord, as Saviour and Redeemer, till the close of his life, he gave forth no uncertain testimony as to the truth and power of God's grace in Salvation.

He loved the church of Christ, and gave himself and of his substance, unstintedly, to her varied interests.

Through a pastorate of six years, the pastor can scarcely remember a Sabbath when Deacon LeGrand did not occupy his pew morning and evening; and on Friday evening, all knew that something was wrong if their senior Deacon was not at prayer-meeting.

When the church was weak in membership, in influence, and in money, Brother LeGrand and his highly gifted wife heard, and nobly responded to the call of God, to put themselves under the burdens that heavily pressed upon the little band of Christ's redeemed children.

"And I heard a voice out of heaven saying, Write, 'Happy are the dead who die in the Lord, henceforth; yea, says the Spirit, that they may rest from their labors, for their works follow with them.'"

R. A. COHRAN.

Cleveland, Miss., Feb. 15, '99

Annie Leila Brooks.

On the morning of the third of January, 1899, at New Hope, Mississippi, little Leila was found asleep in Jesus, having died during the night of paralysis, having suffered with it for three years.

Although only twelve years old, she was full of the Spirit, and by her life, her family learned many lessons of gentleness, patience, and courage.

She loved and supported her Pastor and Sunday-School, studied daily the word of God, was a strong Christian, a wonderful child, and a living sermon.

I thank God that my mother was the mother of such a great Christian.

Our hearts are sad and lonely, but are rejoiced that she is watching and waiting at that beautiful gate.

Her brother,

J. GARLAND BROOKS.

Martin Caldwell.

Martin, son of W. D. and Mollie Caldwell, was born August 30th, 1874. He was a model boy from childhood. The hand of affliction was laid heavily upon him in

1887 and he suffered intensely for several months. After this he walked only by the aid of crutches. He professed faith in Jesus, and after due consideration, joined the Baptist church at Liberty in the autumn of 1895, and lived a consistent, exemplary life.

During his last illness his relatives and many friends did all they could to alleviate his pains, but death claimed its victim and he whispered to a loving sister, "I am going home," and breathed his last, December 14, 1898.

Sympathies are tendered to the hopeful father, patient mother, loving brothers, sisters, and many friends.

Remember "God healeth the broken hearted and bindeth up their wounds."

J. A. LANDERS.

Tribute to R. B. Reaves.

Whereas, it has pleased God to remove our Brother R. B. Reaves from our midst, we bow in humble submission; for, while we realize our loss, we know that "He doeth all things well."

Brother Reaves was born August 25th, 1848. Died at his home in Lauderdale County, Mississippi, November 13th, 1898. Though a Christian in conduct, he did not make a public profession until October 2nd, 1898, when he was baptized into the membership of Macedonia Church, near Sookalena.

A devoted husband, a kind neighbor, and an esteemed citizen, he will be sadly missed, not only by his sorrowing wife and six children, who mourn his loss, but by a host of friends, and the community at large.

May the blessings of heaven rest upon the afflicted family and comfort them.

PASTOR D. A. COVINGTON,
W. D. BLANKS,
J. H. WALLACE.

Committee.

Mrs. Mattie Hester Wright.

Mrs. Mattie Hester Wright was born October 31, 1854, and died January 24, 1899. She was married August 5, 1886. Joined the Baptist church at the age of fourteen years. At the time of her death she was one of the brightest jewels of Smyrna church. She lived to bless the world. A real blessing it was to any one to fall into her company. She was not only a soldier but a leader in the ranks of her Lord.

We trust that the mantle of her gentle, loving Christlikeness may fall upon some one she has left behind.

No one, except the family, will feel more keenly the loss of this servant of God than the writer. May the Lord comfort the sadly bereaved husband, mother, brother, sisters and friends. Oh, how sad it makes us feel to give her up.

Sleep on, dear daughter, sister, wife, and friend, we will meet thee on the other shore.

Her pastor,
W. S. ROGERS.

This is Certainly a Wonderful Chance.

We are aware that our people who suffer from nervous, chronic or long standing complaints do not have the same opportunity to be cured as to the residents of the great cities where the most eminent specialists reside. Dr. G. H. Towner, Detroit, Mich. (P. O. Box 6), who has the largest practice in the world, and who is without doubt the most successful specialist in curing all forms of nervous and chronic diseases, offers to give free consultation by mail to all sufferers. Write to him at once about your case. He will surely cure you.

Happiness.

FOR THE BAPTIST.

We are necessarily the happiest in observing the rule, that we shall not do to others what we would not have others do to us. When this rule is observed antagonistic passions do not arise and the various perils to affections, and to persons, are avoided. Under such circumstances life is enjoyable, and is worth living, for there is a pleasure in human society to which few persons are insensible.

Without occupation there is no happiness, and a true source to success and happiness is to obtain an education first of all, for this will enable us more easily to discover our strong and weak points in character.

We gain our most valuable knowledge through experience, and thus develop those faculties necessary to our welfare.

The most miserable life is to always do our own will and seek to please ourselves. But our greatest happiness is found in being good and doing good—working for our Master's cause, and looking forward to that time when the icy hand of death shall close our eyes.

Then Father, then my soul receive,
Transported from this vale to live,
And reign with thee above,
Where faith is sweetly lost in sight,
And hope in full supreme delight,
And everlasting love."

EDDIE L. BALDWIN.
Mt. Pleasant, Miss.

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One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned.

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READ THIS.

Jackson, Miss., Feb. 17, 1899.
I have for years been a sufferer from kidney and bladder troubles; I had tried all remedies that I could find, and had almost given up all hope of ever getting relief, until I tried Hall's Great Discovery. I am now using it and feel like a new man. Its effect is wonderful.

G. W. WILLIAMS,
Ass't Chief Police.

Feb. 25-12m.

Mule.

Psalms xxxii. 9. "Be ye not as the mule, which has no understanding."

What exciting memories are called at the mere mention of the mule. Obstinacy, contrariness, selfishness, danger, fun and usefulness, vie with each other to be personified in the mule. There are mules, and others that are mules,

All possess similar character but differ in form. Some go on all fours and are horizontal in their carriage. Others walk on two feet and stand erect. All have "legs long enough to reach the ground" and elsewhere. A very prevailing trait is, however, not to go at all, but to reach out and to have it out on the spot.

The mule is ubiquitous, found in all fields and departments of life, and can be inured to all climates, and his appetite is above the average for variety.

The mule is found at home sometimes in the form of the children. In early age he doesn't love to follow from home, but afterwards it is a business to keep him at home.

Sometimes the father of mules is formed in the same brine. There is little or no congeniality between such parents and such offspring. As to which is superior or inferior in wisdom, sagacity or common understanding the books have not said, but evidently whatever be the inferiority of the father, he is superior in stupidity to the son. Hence, these fathers are making no provisions for the benefit of their children, either in providing school houses or churches. Alas, alas! that our race should be afflicted with such parentage. The few examples of the educated mule should be a blazing reproof to all such stupid indifference.

The mule is likewise found in the churches, notwithstanding the warning against such. He loves to browse on the green pastures, and to go beside the still waters, and often loves to be still himself. When this love of stillness comes upon him he is the impersonification of obstinacy, and contrariness, and they become an obstructionist. He thinks this obstinacy firmness, and is very tenacious of his own opinions. These, he thinks the resource of wisdom, but his observers know it to be a contrary stupidity, or stupid contrariness, as the mule is an unreasonable factor, so his description is. He will have his way, or stand still, and make all others stand still, or go around him, and this latter is hard to do, for mules are hard to head off. A mule can get in the way and out of the way oftener, and for less reasons than a philosopher. He will balk any team if you go a contrary way, or pull any load if you go to suit his mind, or if you approach him from the wrong direction, he will let fly and pulverize with his heels of earnestness, all opposition, and look as sedate as if he had bid you good-morning.

Obstinate is he? Obstruction-

ist, do you call him? He does not intend to be either, for he thinks he is conscientious.

That conscience is some internal emotionless something that says, "I won't," and is manifested in a chronic case of don'ts." Do you ask him to help on the mission work to all the earth? Ubiquitous though he is, he believes in staying at home and keeping what you ask him for at the same place. So he don't because he won't. Do you ask him to help pay the pastor? He says "the pastor can do as I do. It takes too much to do him anyhow." So he don't, because he won't. Or he says I am too poor, I can't bear burdens. A poor old mule is bad stock. When he can't resist he can't or won't pull, but wait till he is fat, then like Jeshurun who waxed fat and kicked, so will he. Better not talk behind his back, (mules) better stand before him and do your whispering.

Again, a kicking mule is usually an ambitious puller; will pull his own load and the other mule's too; will "pull above his capacity and bust his constitution," and be of a broken-heart. A mule loves a salted place and the whole community cannot induce him to leave until feeding time. "Be ye not as the mule," but "show thyself a man."

L. R. BERRISS.

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From the East.

That article of Bro. Pace's on the Sunday School was truly refreshing. It showed serious thought on the subject and careful consideration of the work. If more of our pastors were of his way of thinking, there would be greater activity in our churches and a larger development of their membership.

The comments of Bro. J. H. Whitfield are timely and to the point. In my fifty years' work I have labored with three generations, which shows how rapidly children grow to manhood and womanhood. There have been great changes in the work in that time, and not all improvements. If anything, with all the aids now at command, there is even more difficulty in securing faithful teachers.

At best there is but a single hour to devote to this special work in the seven days, and it seems impossible to impress the importance of even this little upon the minds and hearts of many Christians,—church members who entertain in a social way during the week with all sorts of things, such even as cards and dances, not to mention evenings at the theatre, are unfitted to spend an hour on Sunday morning in spiritual cultivation.

What is called "society" does much to deplete and destroy the influence of city Baptist churches. Members from the country who become residents often fail to bring letters at all, while many who do, keep them hid away. As a consequence they are sometimes drawn into Pseudo-Baptist folds and their children, becoming identified with such Sunday Schools, are lost to the denomination.

Another thing about Sunday Schools—the Scripture which says, "There is that scattereth and yet increaseth," is eminently applicable to them. But there comes the trouble—want of workers. Yet the churches may have a large element of undeveloped talent in their membership. Pastors only can reach such cases, but some seem to be afraid they will weaken their influence or lose a few members in the eventual swarm to constitute a new church.

A church that has more members than it can use in the various departments of its work, ought to send them out to a weak neighbor or to establish a new interest. Centralization is practical death to

Baptist growth, even outside of large cities. Co-operation, however, is indispensable for true prosperity. In such union there is strength. This fact would be forcibly illustrated by several churches in convenient distance of each uniting in the selection of a pastor.

Leaving this subject for the present, I wish to say that Brother Wesson's article on the Lord's Supper accords with my views and understanding of the Scriptures. The interpretation removes much friction, and takes away the "bigotry" feature. The cry of "close communion" is silenced; and the "sacrament" idea is diminished. As a memorial service, it has nothing to do with Christian fellowship. Its observance should be in private session, and evidently at night, if we follow the Savior's "example."

Excuse this departure, and let me say in conclusion, that the snow, rains, and cold weather, have made matters very dull in Meridian this month—except as to applications of renters for houses. The Rail Road Conductor, Jim Burwick, an evangelist to railroad men, is doing a good work here. We have a R. R. Y. M. C. A. lease for three hundred and fifty-eight members. On the other hand, the liquor men are trying hard again to get saloons back here.

In France there are eighteen Baptist churches; thirty-six preaching stations, and one thousand, two hundred and ninety-five communicants.

The Stundists, of Russia, have allied themselves with the German Baptists. A movement is being made to secure liberty to hold worship in private houses.

While the Baptists are in the lead in Cuba, they are not in the advance in Porto Rico. The east half of Cuba, and all of Porto Rico is under the care of our Northern brethren.

We are making fair progress in Mexico. The General Association sustains a missionary there, under the Southern Baptist Convention. This is in a condition to do its work among the Indians in East Mississippi.

L. A. DUNCAN.

Utica, Miss., Feb. 22nd, 1899.

Our community is under a great cloud. Bro. S. E. Dudley, Sr., died this morning at 5 o'clock.

We mourn, yet we rejoice in the hope of the glory of God to be revealed at the last day.

J. L. Low.

Since the above was written we learn that the mother and wife of Bro. Dudley have died.

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Gloster Items.

South Mississippi is moving along slowly in the old paths. We are not making much noise here, noise is not work. All of our pastors except one or two are at their old post of duty. Lane, at East Fork, Gardner, at Smithdale, Walker at Hebron, Schilling, at Gillsburg, and Lansdale, at Ebenezer, and your scribe, at Gloster.

We welcome Brother Bond of Magnolia, to South Mississippi.

Our church is to have the Sunday-School Convention of the Mississippi Convention in April. The Editor is invited to meet with us.

Our church is to celebrate its seventy-fifth anniversary in August. It was organized in the country seventy five years ago, and called the Galilee Baptist Church. When the Yazoo and Mississippi Valley Rail Road was built, and Gloster became a town, the church house was moved into the town, and was still called Galilee. It has recently added to its honored name, The First Baptist Church of Gloster, and is now called Galilee, the First Baptist Church of Gloster. The church has had many storms during these years, but is now only nearing the zenith of her glory. Last year was said to be the best year in all her history.

We are missionary to the bottom.

Mississippi College has in Deacon McLain its best friend in South Mississippi.

We have recently received some excellent additions to our church and Sunday-School.

Come to see us in April, and see some of the best people in the world.

JOHN W. CULPEPPER.

Bro. W. P. Gardner writes:

"I see in THE BAPTIST of February 23, 1899, on Home Reading page, an article, 'What harm is there in card playing?' First Thessalonians v. 22 reads: 'Abstain from all appearance of evil.' When asked what harm is there in drinking, gambling, swearing, dancing, revelry, or any common amusement, I answer it by asking a question or so. Show that it is beneficial to the health, elevating to the morals, refining to the manners, or pointing man to a higher plane of living, and above all, that it is honoring to God?"

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The Faith of Baptists, Rev. T. T. Eaton & Co., 25 pp.	15
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Church Roll and Record—best on market	1 75
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